

RED HOT VIDEO AND "RACE & SEXUAL PREJUDICE" • READERS RESPOND, P 4

Body Politic

A MAGAZINE FOR GAY LIBERATION

HERSTORY SPEAKS

JOAN NESTLE
ON VOICES FROM THE
LESBIAN ARCHIVES

"PRO-LIFE" ARSON

ABORTION CLINIC HIT,
WOMEN'S BOOKSTORE
BURNS

AIDS AS METAPHOR

UNTANGLING SICKNESS
AND SYMBOLISM

OUT IN THE KOOTENAYS

LIVING GAY IN SMALL-TOWN
BRITISH COLUMBIA



WELCOME TO "PRO-LIFE."



photo: Lee Evans

This is the Toronto Women's Bookstore — or was, until the morning of July 29, 1983. At 3:00 am that day, arson turned it into this — a monument to the tactics of people who call themselves "pro-life."

This attack was undoubtedly aimed at Dr Henry Morgentaler's Toronto abortion clinic, recently opened on the floor above the bookstore. Whoever set this fire tried to get into the clinic first, and left notes scrawled on the door: "Death to the fucker Morgentaler." "Get the fuck out of TO or I will assassinate you Fuck head."

Had the fire not been discovered when it was, the second-floor clinic would have joined the sorry list of free-standing abortion clinics that have been picketed, stoned, shot at, burned out.

Had the blaze continued, a tenant who was found on the building's third floor — asleep, and already suffering from smoke inhalation — would probably be dead. "Pro-life," indeed.

What does "pro-life" really mean? It means coercion, forced pregnancy, and the suppression of a

woman's right to choose what is to happen to her own body. It means pro-force: the force of laws, of intimidation, and, when all else fails, the force of rocks or bullets or firebombs.

It means that institutions built independently and painstakingly by women to serve and strengthen a community of women — helping them to control their own destinies — are dangerous.

The arsonist who struck on July 29 missed the clinic. But not the Women's Bookstore. For the pro-force people, that was a pretty convenient "mistake" — one of the most valuable resources of the Toronto women's community is now no more than a mass of waterlogged books, charred rubble and ashes.

Lesbians and gay men know the value of independent, community-based resources. We know what it feels like when they're attacked. And we know that when they are, we have to depend on each other to come to their defence.

With your help the Toronto Women's Bookstore will rise from those ashes. Insurance will cover 75 per cent of the lost stock, but more than \$25,000 is still

needed to make up the difference, to finance moving and to get the store back on its feet and serving its community.

We at *The Body Politic* urge you to show the pro-force people the kind of commitment, strength and sharing that is *genuinely* pro-life. Lend a hand. Send your contribution today.

TORONTO WOMEN'S BOOKSTORE

85 Harbord Street
Toronto, Ontario
M5S 1G4



Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals
can only be the work of
homosexuals themselves."
— Kurt Hiller, 1921 —

The Collective

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Rick Bébout, David Chang, Danny Cockerline, Terry Farley,
Sue Golding, Paul Hackney, Gerald Hannon, Ed Jackson,
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Phil Shaw, Colin Smith, Richard Summerbell

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This Issue

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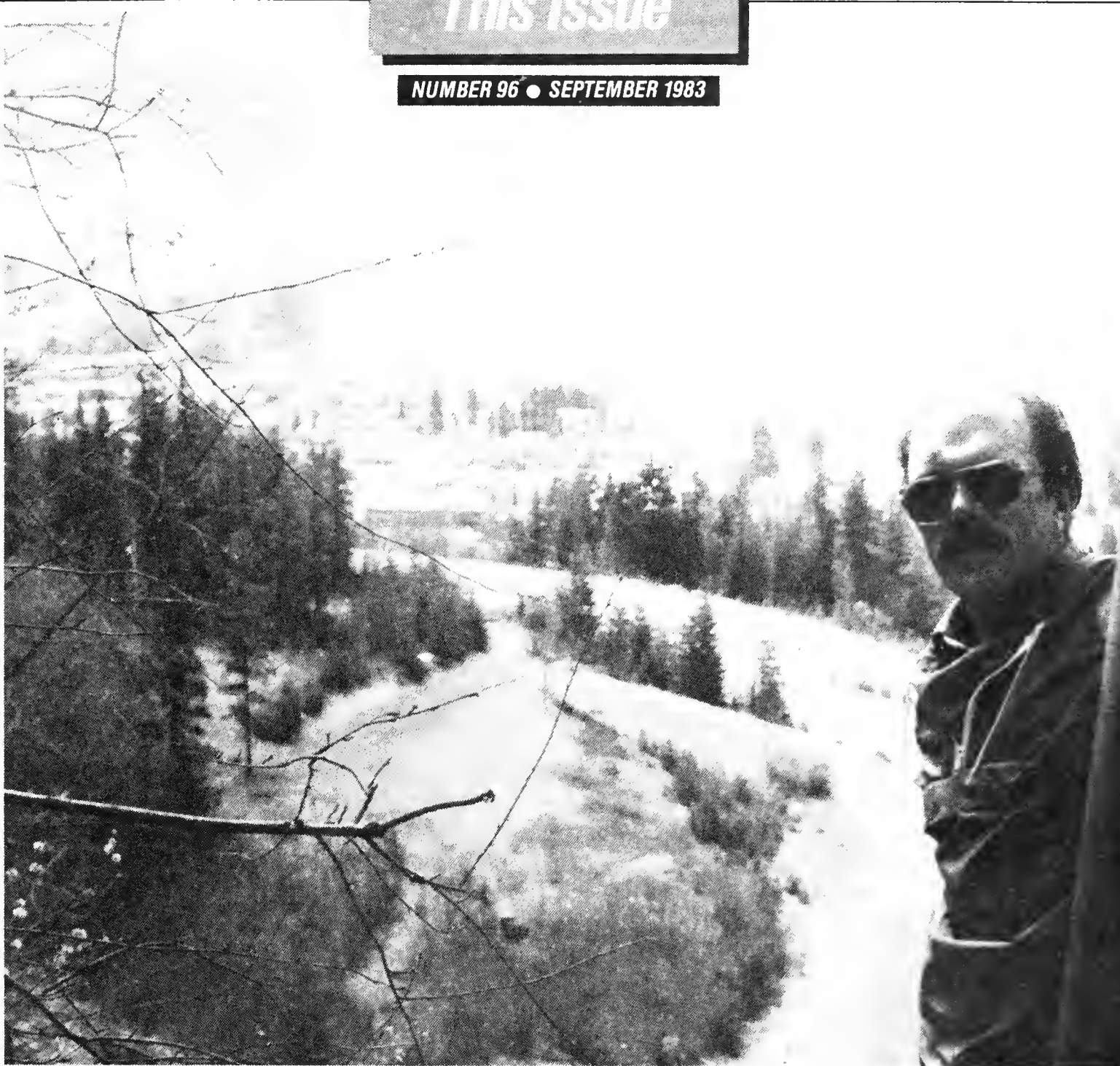


Photo: Michael Wellwood

Out in the Kootenays 31

"They are pioneers in the gay community whether they are aware of it or not." Michael Wellwood speaks to five gay people in small-town British Columbia who manage integrated lives, maintain their dignity — and don't want the city.

Voices from lesbian herstory 35

The queer fifties, the lesbian sixties, the feminist seventies.... Joan Nestle on the herstory that makes us at the same time a community and lonely, that complicates issues, that becomes our source of "ideas, visions, tactics, lives."

Arson vs choice 11

The target was Dr Henry Morgentaler's recently opened abortion clinic, but the victim was the Toronto Women's Bookstore. A community reacts with rage, despair — and a determination to rebuild.

Red hot responses 4, 20

In pages and pages of letters, readers react to TBP's publication in the June issue of both an ad from Red Hot Video and Ken Popert's article, "Race, Moustaches and Sexual Prejudice." And on page 20, Joy Parks steps out of her Shared Ground column to deliberate on our Red Hot "kick in the ass."

AIDS as metaphor 40

"To grasp the reality of AIDS, we need to let AIDS be AIDS: not a philosophical statement about being gay." Vancouver social worker Bryan Teixeira writes on the dangers of mythifying illness. And in the news: AIDS as reality, in Canada (page 15) and in the United States (page 21).

All right, PANIC! 55

Is your favourite reporter in danger? Should someone warn Knowlton Nash? Turn to The Back Page for the warning signs of a mysterious new ailment that has already devastated the media establishment of Halifax.

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Growing

Those who diligently peruse magazine mastheads (are there such people?) will notice that the collective listed at the top of ours has shown sudden, dramatic growth. They'll also see that most of the new names listed there are familiar ones.

The collective is The Body Politic's editor and publisher, the group that sets broad editorial and administrative policy for this magazine. Until recently, many people who had a lot to do with putting (and keeping) TBP together weren't part of this group, despite the fact that their labour, energy and ideas were vitally important. Most were too busy to take on the additional burdens collective membership entailed. That worried us — shared work and commitment should mean shared control over what we produce.

So, after much discussion, we decided on less stringent criteria for collective membership and asked people who'd been making a substantial contribution for some time to join. Four women and 12 men said yes. We're still working out what this will mean for the way we operate. But we know we're going to be stronger for it.

The cover: Photo by Michael Wellwood,
design by Rick Bébout



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Swinging into its 6th year of
giving Toronto's gay community
the fun place they know so well.

Letters

The Red Hot debate, continued

We are frustrated and angry at your decision to run the Red Hot Video ad in the June '83 issue of *TBP*. As lesbian-feminists we understand that while the women's movement has not reached consensus on anti-porn strategies, most women do agree that pornography reflects how society sees us — objectified, fragmented, passively available, mutilated and all the while loving it. One would have to be incredibly stupid or naive to believe that the increasing bombardment of these images has little or no effect in shaping male (and female) attitudes and values about women. Or, perhaps one has to be male — not having to live with the daily reality of rape and battery, incest, sexual harassment, forced pregnancy, etc. Perhaps if one doesn't grow up being the target of this violence, one can blithely continue to perpetuate it.

In our opinion, there are, among others, two main phallacies (pun intended) that you operate from. Firstly, you have failed to distinguish between gay pornography and heterosexual porn (made by straight men for straight men) which constitutes 90% of the pornography market. It is primarily the latter which we as feminists are working, in self-defence, to eradicate. While we are critical of that gay male porn which perpetuates destructive sexual values, it is not *our* bodies being displayed, bound or tortured. It is not our sexuality as lesbians (yes! we do have one) being portrayed as one-dimensional. Should this ever become an issue in the gay male community it will also be resolved there.

The second phallacy is your deduction that anti-porn equals anti-sexual. Oh, come on now! Once again men are the ones to define sexuality, and to determine who is and is not sexual. Child porn, rape scenes and mutilation are *NOT SEX*. Your suggestion of "creating an alternative sexual imagery" is both presumptuous and incomplete as an effective strategy against woman-hating pornography. If we *had* access to the means of production we would be producing sexual imagery which reflects who we are. We have in fact produced some. But this alone is insufficient — the hate literature against us that passes as "sexual imagery" must be stopped as well.

What you really mean by "anti-porn is bad politics" is that anti-porn is not *your* politics. By running the ad you have made sure to protect gay-male interests, once again at our expense. With the very real violence against us being institutionalized through pornography, how could we ever be pro-porn? If "bad politics" refers to an unwanted alliance with the right wing, then you can support us in our attempt to make public the fact that our motivation is very different from that of the religious fundamentalists. Their goal is to silence sexual expression, while ours is to *create* one that reflects women in a positive, realistic, equal fashion — a fashion that should be determined by women.

Given the above criticisms we demand that you cease running the ad for Red Hot Video. Failure to do so will indicate that your interests and ours are clearly in opposition on this issue and that we must see you as responsible for perpetuating our oppression. Should the ad continue

to run we will be forced to cancel our subscription, and to encourage others to do the same.

We recognize the work that *The Body Politic* has done in fighting against gay and lesbian oppression and we have actively supported and appreciated most of this work. However, we find ourselves in the unfortunate position of having to choose which oppression is more important to fight. That is a choice we refuse to make. Therefore we hope that your editorial staff will re-evaluate its position on heterosexual pornography. Otherwise the resulting division in the gay/lesbian community will be one more victory for the *real* enemy.

This letter was received from the Toronto Rape Crisis Centre and signed by forty women, including Debbie Parent, Holly Cole, Arlene Mantle, Sheila Miller, Marg Wharton, Anna Willats, Shelley Hobbs, Grace Moores, Mary Anne Coffey, Lilith Finkler, Jackie Howard, Joyce Harley, Boo Watson, Yvette Perreault, Stacey Michener and Kathryn Maxwell.

Since you seem to regard consumer boycott as the only legitimate means to express disapproval in the case of Red Hot Video, you will surely understand when I request that you cancel the unused portion of my *Body Politic* subscription and refund the remainder. Unlike the male pornography industry, your magazine is one of the few places that I can expect my meagre female earnings to have any economic impact. Thanks for the opportunity to use my financial clout!

*Julia Morigan
Ottawa*

Apparently the search for the gay-male erotic ethic makes for strange bedmates. Here we have *The Body Politic*, beleaguered bastion of gay rights, in cosy alliance with a neighbourhood porn outlet, Red Hot Video, for advertising bucks and a chance to crusade for free speech at any cost — our cost.

It is appalling that *TBP* regards Red Hot Video's right to peddle violent propaganda against women as more important than the feminist challenge to the incitement of such violence. The degradation of women portrayed in the Red Hot Video tapes (viewed and verified by local women's groups) is *violent pornography*, not erotica, as their ad would have us believe.

You have just lost some of your most important allies, the same women who gave you tangible and political support after the bath house raids and during *The Body Politic*'s obscenity trials. Even though your struggles were outside of our daily experiences, we were willing to accept your analysis and see the actions for what they were: harassment and intimidation of gays. Can't you perceive Red Hot Video's expression of violence against women as an obvious front on which to fight the same elements of humiliation and degradation that many gay males face?

Fortunately support from the gay community has not been lacking here; many BC men and women have shown tremendous support through the anti-pornography campaign.

"What you mean by 'anti-porn is bad politics' is that anti-porn is not your politics. By running the ad, you have made sure to protect gay male interests, once again at our expense."

One last point pertains to your page 3 editorial comment in the June issue, suggesting that the anti-pornography movement is playing into the hands of the right-wingers. Surely the right wing would like nothing better than for us to bicker and battle on forever on questions of gay and feminist morality. After all, it diverts us from attacking them.

Jan DeGrass, Cole Dudley,
Cat L'Hirondelle, Rosemarie Rupps,
Michele Wollenstonecroft
for Kinesis
Vancouver

It is with reluctance and a sour taste in my mouth that I cancel my subscription to *The Body Politic*. It is truly unfortunate that your community events section and national information of the gay community are currently the most extensive and inclusive — I will miss that. I am hoping that *Pink Ink* will provide another alternative for those of us who are fed up with your views on women. I certainly debated cancelling my subscription, but enough is enough! I consider it a sign of respect that I make my views heard, and that I urge you to reconsider your stand on pornography.

I have been offended and disappointed by the recent issues — beginning with the arrogant and divisive editorial about abortion clinics and the fire bombings in the January issue and continuing with the Red Hot Video ad and now that insulting editorial in the latest issue — responding with a ridiculous defence to the well-thought out, politically sound letters of protest.

Take the word "liberation" off your masthead — at least people would be better prepared for the content! Anyone with a serious political analysis and a global perspective on oppression knows that you don't get to be liberated in a vacuum. Gay men will not be free with half the human race being beaten, and raped and sold as parts by the porn industry. You also know that if liberation is your goal, then you must work with other oppressed peoples in defining both the oppression and the vision of a free, liberated society. Allies are essential, especially to a minority struggle like gay liberation. Feminists can be allies in your struggle — but you don't get political women standing with you when you consistently take a position that is dangerous to us. And porn is dangerous to us. We know this because we live with violence and fear that stems from the attitudes created and reinforced by sexist imagery. You know porn is dangerous because we tell you.

I do understand that you could make a mistake. You are men, and as such are very sheltered from the painful reality of being females and the subject matter of most porn. Porn is experienced so differently by gay men. But, to have heard from us, so many of us, and still not have taken our reality seriously enough to apologize and be willing and eager to learn from us and then change your behaviour, simply infuriates me.

As a lesbian, it embarrasses me to be identified with gay men like you. Sure, I am a homosexual, but first of all I am a woman. Your incredibly sexist editorials

are losing any political credibility or support you could ever have had with many feminist activists, lesbian and heterosexual.

Please take another look at your position. Read those letters of protest over again — there really is lots for you to learn.

Yvette Perreault
Toronto

After reading your reasons for publishing the Red Hot Video ad (*TBP*, June, p 3), we were outraged.

We would like to take issue with your statement, "...to protest *apparently* violent video tapes...." (italics ours). Degradation for whatever reason is not "apparently" violent. The definitions of erotica and pornography have been made clear. Pornography is misogynist and depicts a power imbalance, while in erotica the power is equalized. Yet you use "pornography" and "erotica" interchangeably.

Your statement, "...the anti-pornography movement is bad politics, a movement playing into the hands of the right wing...." is paranoid and over-simplified. You sacrifice the rights of women to support "freedom of speech," and ultimately this "freedom" includes the oppression of women. Lesbians and gay men, through publications like *TBP*, want the right to create their own images. We as women want the same opportunity. We have been supportive of *The Body Politic's* objectives, but you do not support ours. Your endorsement of Red Hot Video perpetrates rampant misogyny.

We do not like being mutilated, raped and tortured, and we are damned tired of having men tell us we do.

We are angry, and our faith in your representation of women's interest has been seriously undermined. We are currently searching for a publication which doesn't sell us out.

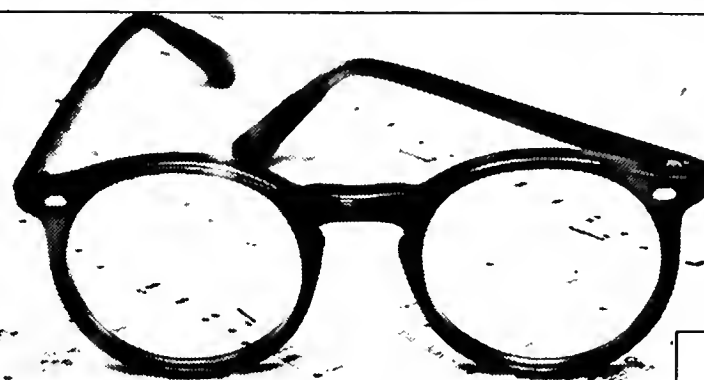
Trish Klemm
Suzi Edwards
Toronto

The many letters criticizing your decision to publish an ad from Red Hot Video deserve a few comments, further to your own welcome editorial in the July/August issue.

1. The pornography debate does not "produce" any divisions not already present. There are many feminisms and many gay communities. Serious divisions already exist within the gay and women's movements — along sexual, political, social and aesthetic lines — and have for some time. At a moment when the few gains we've made in the past decade are being eroded and an unmitigated attack on sexuality is being unleashed, the notion of a united sisterhood or brotherhood is attractive. Yet it's high time we recognized it as a fantasy. The porn debate in particular indicates a challenge being made by many women within the feminist movement to the dominant position that radical cultural feminism has enjoyed since the mid-70s.

2. Among gay people, I'd like to see this debate take a less disingenuous and myopic view of sexual practices. All of

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post-er, n. An advertising sheet uniting pictorial image and printed lettering, designed to engage, inform, persuade and be posted on a wall or other surface. Syn.: broadside, proclamation, playbill, streamer, placard, handbill, showcard.

pos-ter-i-ty, n. 1. All who have proceeded from a common ancestor; descendants collectively. Syn.: offspring, progeny, issue. 2. A gallery dealing solely in the art of the poster. Daniel Stroud, Leonard Dutton and associates of POSTERITY GRAPHICS LTD. offer Canada's major collection of contemporary and vintage art posters at 265 Queen Street East, in Toronto's Lower East Side. Skilled custom mounting available Mon. to Sat., 10:00 a.m. to 6:00 p.m. 861-1851.



"...the anti-porn movement has decided to retreat to a position of untainted morality. There they are joined by the many social forces that have every reason to regard women as social and sexual victims."

The Body Politic's critics imply that while gay porn is relatively unproblematic, heterosexual porn is inherently sexist. Are we being asked to believe that heterosexuality — unlike homosexuality — cannot be fully chosen or enjoyed? In this view, heterosexuality becomes a metaphor for male aggressiveness and violence and female acquiescence and victimization. This closure simply reproduces dominant cultural assumptions about gender and sexual practices, and disregards the truly liberationist politics that have historically informed both the gay and women's movements.

I would hope that *TBP* would support Red Hot Video if they sold *only* heterosexual porn, just as I would hope that gay people (and feminists for that matter) would be as supportive of women prostitutes as they have been of gay bath workers, patrons and owners.

3. How has it happened that pornography has become *the* feminist issue? There is no doubt that the anti-porn campaign has, as one letter suggested, "struck a responsive chord" among women — and men — who are unfamiliar with explicit sexual representations or who might not otherwise be attracted to feminist politics. If pornography is redefined as violence against women, then the subversive and pleasurable aspects of porn, as well as the oppressive ones, come under attack and dovetail (whether intentionally or not) with the anti-sex agenda of the right. To conflate sexual imagery with real sexual violence (a behaviourist argument that Alice Echols has called the domino theory of sexuality) trivializes the latter and encourages the illusory notion that anti-porn politics will contribute to a solution.

Where is there room in this scheme for a non-reductive understanding of sexual fantasy? And what becomes of the general analysis of sexism and misogyny in *all* cultural production when sex is separated out as a privileged topic? Finally, if the anti-porn movement is truly interested in non-sexist and affirmative sexual representations, how would the proposed feminist "erotica" break away from cultural dictates about women's sexuality being non-genital and affectionate?

4. Like it or not, a full debate about sex, desire and pleasure is finally taking place, and the terms of that debate are increasingly articulated by the sexual fringe. Faced with a struggle fought on precisely the terrain that the National Organization of Women has expediently forbidden us to enter — pornography, s/m, transsexualism, prostitution and pedophilia — the anti-porn movement has decided to retreat to a position of untainted morality. There they are joined by the many social forces that have every reason to regard women as social and sexual victims. The rest of us live on that terrain, and my hope is that we'll continue to explore and invent as well as contest.

Alexander Wilson
Toronto

As one who is alarmed by the rightward drift of the women's movement, I would like to thank *The Body Politic* for its strong anti-censorship stand. It seems to me that any type of progressive social change demands before all else absolute freedom of speech and of the press: especially freedom to print what some

find offensive. No one, particularly the state, should have the power to dictate what others may read or see.

Here in the US, where speech is theoretically protected by the First Amendment, the Supreme Court sits as our Supreme Board of Censors. Yet, after countless years of reading dirty books and viewing nasty movies, the justices have consistently failed to define pornography. Like most feminists, they just know it when they see it — hardly protection for those who see it differently.

It is surprising that feminists should so soon forget that the state is not our friend. Neither American nor Canadian nor any other censors act for the greater good of women. They enforce official morality. If they can decide today for us, they will decide tomorrow against us. The number of times the repressive apparatus of the state has been used on behalf of the victims of oppression rather than their victimizers can be counted on one hand. The example of night-riding FBI men in America, originally sent to "infiltrate" the Ku Klux Klan, is instructive. The government is not our ally. If it is willing to prosecute pornographers, this is reason for concern, not applause. Book burners, thought police and state censors are no friends of feminism, but like it or not, it is they who join with us to keep sex a secret.

Pornography can be banned only by doing extreme damage to civil liberties. It would be wise to consider where this path leads. Censorship will not make a better world. It cannot cleanse impure thoughts or alter wicked behaviour. People are not bad because they read bad books, and no selective quotations from selected studies will make it so. Pornography is not the root of all evil. If it is vicious, society is more vicious still. Already the recession has done more to increase domestic violence than de Sade ever could. Poverty, hunger, racism, the American-financed slaughter in Central America, torturers, butchers and dictators around the world: these are the things that truly degrade life. Shutting down bookstores will not shut out the world.

The urge to censor and suppress is born of frustration and failure. It is easier to attack pornography than it is to reach a single one of the women's movement's goals. Demoralization has set in after a decade of half-victories and defeats. Feminists who once championed equality and freedom have turned to fantasy and repression. Perhaps it's right that we've dropped "liberation" from the name of the movement.

Debra Byrne
Seattle

Courage to be vulnerable

I enjoyed Chris Bearchell's "Art, Trash & Titillation" (*TBP*, May). I enjoyed the sense of humour. Some of what she had to say I already agreed with, some of it was new insights, some of it I'll have to think about.

I want to thank her for being so personal. Impersonal explanations can fuel the debate, but they do not enlighten or educate as much as an explanation that allows its author's reactions, motivations and biases to show through. I'm glad she had the courage to be vulnerable. It made

for a better, stronger, clearer, more interesting saying of things. And she's more of a person to me now. (Does writing for *TBP* feel like talking into a TV camera — faceless, nameless, untouchable hordes out there?) I hope the article doesn't bring her more flak than she can enjoy — that some neo-puritan (a breed of practising sadists) doesn't latch onto some vulnerable spot and make her sorry that she was so real in public print.

The article on London's *Gay News* makes me appreciate having a nonprofit collective I can contribute to. I liked the last line about *GN's* staff having "won the chance to buy back what their predecessors had given away" when the original collective gave itself into the profit-making possession of a few men.

Jan Suter
Maumee, Ohio

Racism and action

As a gay Asian who broke out of the closet recently, I want to express my anger against Ken Popert's "Race, Moustaches and Sexual Prejudice" (*TBP*, June).

Popert's concluding remark is: "Racism will go out of our sexuality when racism goes out of society, and not before." Does this mean that we are just going to wait? I don't totally disagree with him when he says: "If my sexuality is racially tinged, it is not because I am racist, but because I have grown up in a society which attaches great importance to race." But I can't accept his view that we are actually subverting the intent of gay liberation just because we try to "change the negative aspects of our sexuality" or that it's sexist to be men loving men. For me, gay liberation does not stop at men loving men or women loving women. It provides me with the condition from which I act towards the end of all other kinds of oppression. By refusing to struggle against the racism in our homosexuality, we let straight society define our sexuality and also block the further advances of gay liberation.

"Whether we're white, black, asian or native, we all become the victims of racism when it impinges on sexuality." It is wrong of Popert to lump together white and coloured homosexuals as "victims of racism," since the experiences of both groups are so different. Whether homosexual or heterosexual, we all live in a predominantly white society which is both oppressive and racist. As a gay Asian, I find it painful to go through GWM porn mags or indeed most GWM literature because they invalidate my existence, my experiences and my body.

Instead of being apologetic about the racism in homosexuality, we need to struggle against it. We can't afford to let this straight ideology hamper the further advancement of gay liberation.

Eng K Ching
Toronto

Thanks to Ken Popert for bringing "Race, Moustaches and Sexual Prejudice" out of the closet. However, the very nature of the article precludes a response to the real underlying issue of racism, for gays and lesbians have fought too hard for the right to sexual expression to hear

our sexual fantasies and choices labelled "racist." Such an approach only stirs feelings of anger, hostility and defensiveness, and prevents our coming to grips with the very things it seeks to address — our racist attitudes.

What, then, can we do about our own contribution to the problem? We can start by accepting that we are, more than likely, a prejudiced product of a racially conditioned society. This is not to instill guilt; we lesbians and gays have had our share of that, thank you very much. But, in acceptance, we take the first step to examining how, why, what and from whom we have received this misinformation. Such a move can lead to the realization that prejudice lies in operating from a position of fear and ignorance. Anyone who has gone through the coming-out process knows what that's like to deal with. It hurts. A lot.

Next, try replacing the misinformation with personal experience; there are certainly enough minorities in the lesbian/gay community to establish contact, to ask questions, to explain why we want to know; in other words, to make friends, to build bridges, trying all the while of course not to dump *our* shit on a minority member. (We all know too much about heterosexism and the hell it has put us through not to be sensitive to thoughtless stereotyping already). It sounds easy, but it's damned hard work. And it's not so much a question of being "politically correct" as in seeing that racism is simply "not right."

We cannot afford to be an elite group seeking only our own rights, for as gays and lesbians, we have only one oppression to deal with and we're not easily identifiable; members of a racial minority who are also lesbian and gay have two oppressions to deal with, because they can't hide their skin colour.

Heterosexism and racism are facets of the same problem. In a world where we are all a minority of one, do we dare to contribute to another's oppression?

Spencer Brennan
Toronto

I agree with Ken Popert's suggestion that racism cannot be effectively combatted at an exclusively personal level, that this is an institution of our society that must be fought in the context of larger social change.

However, I don't think that we can therefore say there is nothing we can do or should do in the meantime. Straight people in our families, in our social circles, in our political parties have the luxury of telling us time and time again that dealing with homophobia can wait, that it just isn't the right time yet. As gay men and lesbians we have said that this isn't good enough, that our fight is now. And just as I'm not going to wait for the revolution to grant me my gay rights, I'm not going to wait for the revolution to start fighting against racism.

For me, as for all non-white gay men and lesbians, racism is a central issue in our lives, whether in our daily relations with a wider society, our interactions within the gay ghetto, or finally, in bed.

Richard Fung
Toronto

Ken Popert's article "Race, Moustaches and Sexual Prejudice" does little to help us understand the real issues of racism.

To conclude with a paragraph that says, "Racism will go out of our sexuality when racism goes out of society, and not before," is to deny the need to *act*. One could also say that "homophobia and heterosexism will go out of our sexuality when homophobia and heterosexism (and their various manifestations) go out of society, and not before." This would mean that we could all give up on acting individually and collectively to combat heterosexism and homophobia. It might mean that *TBP* should fold and wait for society to change.

The personal is political. It is important that we link our personal choices and desires with the ways in which they have been defined, with the inherent biases they contain, and ask why.

Racism is about power. I wish *TBP* would present its readers with a better analysis and understanding of this issue, one which would help us all work together to fight the oppressor common to us all. Ken Popert's article tends to trivialize a very important topic.

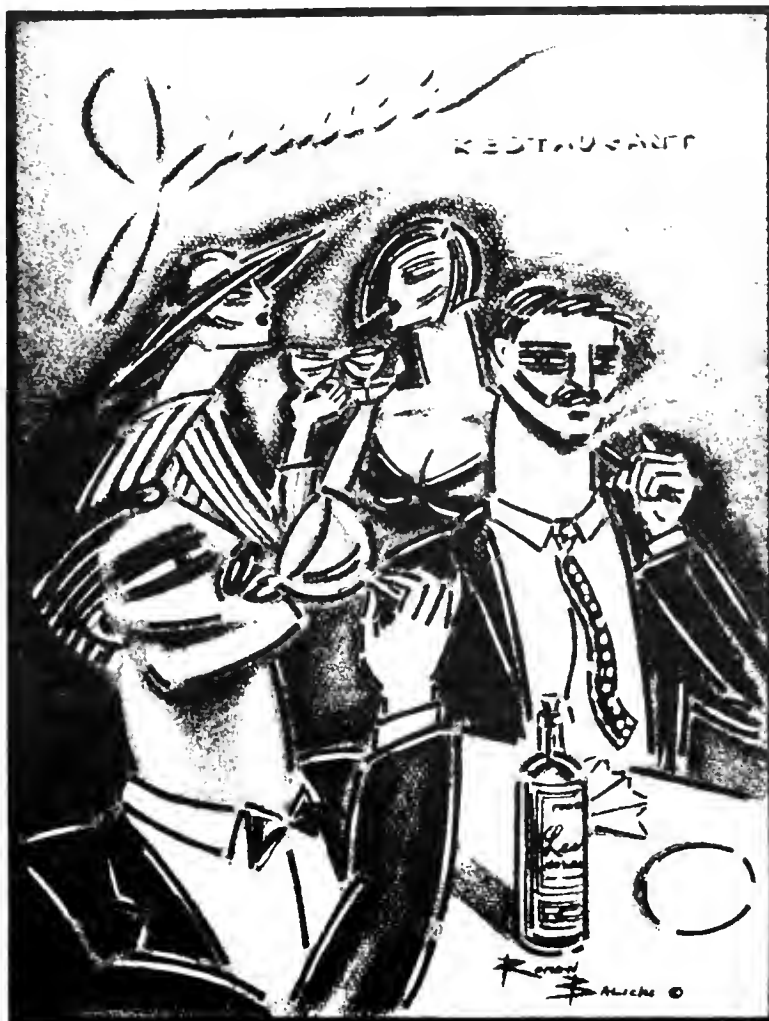
Tony Souza
Toronto

In "Race, Moustaches and Sexual Prejudice," Ken Popert makes a number of provocative claims that deserve further consideration.

Popert begins by outlining *The Body Politic's* internal debate about whether or not to publish an ad for a magazine called *White Assed Super Pricks*. *TBP*, according to Popert, worried that some readers of, and workers at, the magazine might be insulted or injured by the apparently racial slant of the ad. Popert remarks that "in retrospect, that discussion seems simple-minded." The reason given for believing this are as follows: most gay porn only features white models anyway; and maybe the magazine in question is meant to satirize rather than promote racism. Popert admits that "it could be a bid for the openly racist buyer..." He eventually concludes that "we cannot say" whether the magazine "makes fun of racism or appeals to it."

What I find disturbing about the foregoing is that Popert finds the original *TBP* debate so "simple-minded." Is this meant to imply that if the magazine does appeal to the openly racist buyer then that is okay? (Popert's remarks later on about "the integrity and inviolability of sexual desire" seem to confirm such an interpretation.) Or, is the ambiguity in the magazine's image what makes any discussion about running the ad so foolish? But if *TBP* has an editorial policy of refusing ads that may insult or injure its readers or workers, what is so simple-minded about rejecting an ad which is ambiguous? As he points out, the magazine could be a bid for "the openly racist buyer." Surely this is an area where we should demand clarity.

Other elements in Popert's article also appear to be a great deal more contentious than he suggests. To explore these it is necessary to consider the main body of his argument wherein he explains how human sexuality is crucially shaped by "the society around us." One upshot of certain societal influences, according to Popert, is that many individuals come to have "racially tinged" desires. Popert is inclined to treat all of this rather frivolously. He suggests that his love of moustaches and someone else's love of, for example, white skin are equivalent in that both are expressions of a mysteriously moulded and forever fixed sexuality. People who can only enjoy sex with the members



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**"Where is the integrity in basing
one's sexuality upon the myths constructed
for the exploitation and debasement
of millions of people?"**

of one race should not be regarded as racist because "there is an important distinction to be made between me and my sexuality." Because desire "comes over us..." and because "we suffer it if you like," we cannot be said to be responsible for its character.

The disquieting element in the above is Popert's apparent denial of any personal responsibility for the nature of our sexuality. Of course it is true that many environmental forces influence the ultimate shape of our sexual character. Does this, however, mean that we are such altogether passive receptacles as Popert implies?

After having argued for an utterly passive idea of how sexual taste comes to be defined, Popert goes on to maintain that whites (my example) should not be blamed for their reluctance to have sex with the members of other races. He argues that although the idea of struggling against such attitudes represents "a noble sentiment," in practice it is unworkable. We should not be expected to "push ourselves into sex with individuals we're not attracted to.... That strikes me as truly repulsive."

What is peculiar about the foregoing claim is Popert's implication that anti-racists with racialized sexuality have only two options, either they should give in to racism in sexuality or they should pinch their noses, swallow their revulsion and dutifully seek sex with the members of whichever race they like the least. This is, I think, a very narrow idea of what consciousness-raising about race involves. Racial stereotypes pervade our thinking about sexuality, but is the struggle to overcome these to be reduced to pushing ourselves into bed with persons we do not desire?

This false dichotomy is dangerous because it encourages a complacent attitude toward personal racism. In its place, it is necessary to substitute a more dynamic approach to the eradication of those attitudes which stand between us and a less exclusive sexuality. This is not meant to imply that all discrimination should disappear from sexual choices. Obviously not everyone is desirable. The point is that if there is to be discrimination, let it be based upon the realities of individual differences and not upon the pervasive but by no means ineradicable stereotypes perpetuated by our racist society.

It remains unclear to me why Popert does not mention the debunking of such stereotypes as a legitimate way of "struggling against the sexism in our sexuality." Nor is it clear how such a struggle would somehow lead to the conclusion that others will be able to "set us the task of overcoming the sexism in our desire, overcoming our homosexuality." Why does Popert equate sexism with homosexuality? A sexist is someone who believes falsehoods about women, usually because to do so perpetuates male privilege. Homosexuals are people who are attracted to other men, if they are men, and to other women, if they are women. (Since Popert is a moustachosexual, I suppose we shouldn't expect him to be an expert on such matters.) This state of affairs should not be characterized as sexist unless we are to believe that gay men and lesbians believe injurious falsehoods about women and men respectively. It

seems to me that if some men are gay because they think, for example, that women are incapable of real friendship (as Nietzsche thought), then we should ask them to struggle against the sexism in their desire. Their orientation is based upon a lie. What is objectionable about expecting people to have an authentic sexuality and not one derived from pernicious ideologies of racial or sexual domination?

According to Popert, "Gay liberation, before anything else, stands for the integrity and inviolability of sexual desire, the right of men and women to choose their sexual partners according to their needs." I fail to see how struggling against what Popert refers to as "the racially tinged desire whose subtle filaments cling to many of us" contradicts this. Where is the integrity in basing one's sexuality upon the myths constructed for the exploitation and debasement of millions of people?

We are responsible for the content of our desires to the extent that we are responsible for the nature of our ideas and attitudes. If we harbour racist beliefs, then these are bound to influence our sexuality. Regarding Popert's notion that the negative aspects of our sexuality are ineradicable, it seems that journalistic hyperbole is obscuring the obvious fact that many people do succeed in changing. And finally, why does Popert see feeling guilty as the only alternative to embracing the racism in our sexuality? The members of oppressed groups are not asking for feelings of guilt — no matter how often white liberals may think they are. Guilt is immobilizing and self-indulgent. It is a luxury which only the oppressor can afford, and it is no substitute for an active attempt to overcome one's personal (and that includes sexual) racism and the institutional racism which it ultimately supports.

John Clifton
Guelph, Ontario

Had I realized that my decision to describe "racial minorities" as "exotic" would cause a reader in Montreal to "see red and fume with fury" (Letters, *TBP*, June), I might well have (a) omitted "exotic" and saved myself 30¢ or (b) placed the ad anyway. Those who choose to see red are free to do so.

If one looks up the word "exotic" in the dictionary one finds no mention of "white supremacy." I would suggest that the reader in Montreal save his histrionics for some other argument. What is wrong with "interracial eroticism"? Nothing!

Andy Baldwin
Toronto

We are writing to express our anger and serious concern with yet another offensive article in *The Body Politic*. In the June issue, you published an article, "Race, Moustaches and Sexual Prejudice," which attempts to justify the racist attitudes of the writer and many others with white-skin privilege.

White people are not victims of racism as is stated in the article. The suggestion that there is some similarity between deprivation due to "loss of sexual possibilities" and that which is caused by racism is

"If we expect heterosexual people to be responsible for their homophobia, then how can we justify or ignore our own racism by using the same excuse?"

infuriating. By making this comparison, you are trivializing the experience of people of colour.

Part of the way privilege is abused is in defining the reality of the oppressed group. Who are you to say that it is in the institutionalization of racism that the powerlessness of racial minorities is felt? Of course it is felt in personal relationships as well. And who are institutions made of but individuals. If the management policy of a bar or bath is not racist, and the people within it are, the racism will still be felt by people of colour who go there. It is the responsibility of each of us, as individuals, to change our racist attitudes.

The final conclusion that "we are not responsible for the content of our desires, that we cannot be blamed for whatever racism or other prejudice they may contain" enforces and reinforces standards that have been used to oppress people of colour. If we expect heterosexual people to be responsible for their homophobia, if we are not content with them saying "that's the way I was raised, and I am not responsible for that," then how can we justify or ignore our own racism by using the same excuse?

We must set ourselves the task of overcoming the racism in our sexuality. Sexuality is not separate and apart from who we are. If your sexuality is racially tinged, it is because you are racist. When the society we grow up in is racist, we cannot help having those attitudes. Our responsibility is to see how those attitudes are used to oppress others, and change them. There are ways to change racist attitudes besides "dutiful repetition." No, do not sleep with someone because they are Black or Asian or Native. In fact, it is equally racist to sleep with people for those reasons, for defining the beauty/attractiveness of people of colour as "exotic" or "different." Look carefully and closely at the reasons why you find only white people attractive — at the standards of beauty and attractiveness that exclude and make invisible people of colour. Do this work within yourself and with other responsible white people — read, talk, educate yourself — change.

As lesbians who read and buy *The Body Politic*, we expect and demand a full retraction of this article and an apology. If this is not forthcoming in the next issue, we will cancel our subscriptions to *The Body Politic* and urge others to do so.

This letter was signed by twenty-three women, including Mair Morton, Holly Cole, Joyce Harley, Boo Watson, Debbie Parent, Yvette Perreault, Stacey Michener, Kathryn Maxwell, Susan Stewart, Suzi Edwards and Lilith Finkler Toronto

Absorbent reading

Thanks to Richard Summerbell for his review of the *Fag Rag* twelfth anniversary issue (*TBP*, July/August). We should warn your readers, however, that the paper used for this issue does not make good ass-wipe. Although we're not familiar with Summerbell's asshole, we'd think he'd prefer something more absorbent, like the rice paper in those fancy editions of the Bible. Readers who can wait will be

relieved to know that *Fag Rag* number 40 (just released) has been printed on our regular more absorbent paper. So prepare your assholes!

Loose leafly yours,
Fag Rag Collective
Boston

Occupational hazard

Ian Harrington's opinion that lesbians and gay men in the armed forces have "sold out to the enemy" (*TBP* Letters, June) is a simplistic and ungenerous judgment on those who are or were in the Canadian military.

I look forward with some interest to the rest of his list of politically incorrect occupations for gay people.

G B Johnston
Ottawa

THIS AIN'T ANN LANDERS

In an article on couples in our April issue, we introduced an open space in which readers could share their experiences. The format was to be Ann Landers-ish, and the idea was to deal primarily with the problems in relationships — though all questions were welcome.

We think there's a lot of useful experience out there, and that you, the readers, should provide the answers. Answers that have come from your own experiences.

In other words, this ain't Ann Landers. We have no self-proclaimed experts here hoping to make their words into law.

Our very first letter, though, raises the issue of professionals. When there are legal, medical, financial or other kinds of problems, we will ask particular professionals to respond first to those issues. More personal responses from readers will be welcome, of course, and writers, both those with questions and with answers, may remain anonymous. Only professionals like this month's health-care worker will be asked to print their names and credentials.

So write. Be as explicit and personal as you like. Maybe someone shares your problems and has found the way to deal with them. Or maybe you have the answer that someone's seeking. It's your column. Enjoy.

Do I ever have a problem. I am a lesbian who got herpes type II five years ago. In that time I have had only one lover for a few months. The reason for this is that I simply don't know how I could tell someone that I have had herpes, given the kind of horrible jokes and demeaning gossip I hear about other women who have herpes. Not to mention the general misinformation about herpes in the lesbian community. I'm afraid that if people knew, they would talk about me in the same way other women are talked about, as being somehow the slime of the slime. The woman who I was lovers with for a few months became lovers with me one night when I had had a few and didn't have my defences up. I didn't have a chance to tell her I had had herpes in the past before we went to bed together. I never did tell her, and the relationship dive-bombed because the two of us had absolutely nothing in common. I *did* tell a friend that I

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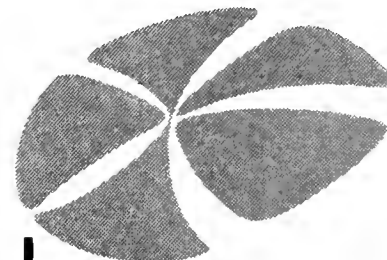
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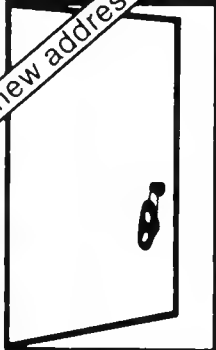
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**"Personally, I think that if herpes
were better understood and there weren't so
many myths out there... people would
be less likely to catch it."**

had had two herpes infections over the past five years after she begged me to confide in her about why "someone as beautiful as you never has sex." I told her and she told other women, I think. I was going to kill myself or move to Nicaragua or something, but I like living here in Victoria and don't want to move or die. I feel like the scum of the earth. Should I swear off sex forever? Should I tell each prospective lover and fear social annihilation?

Neither of my infections was a big deal. Personally I think that if herpes were better understood and there weren't so many myths out there, it would help people be more open about herpes and people would be less likely to catch it.

I never have a chance to say this because of my fear of public disclosure. I don't understand how so many women who I respect for their political work can be so Moral Majority-ish about herpes. It's almost enough to stop calling myself a feminist.

Plagued in Victoria

Gillian Rodgeron replies:

As a lesbian with herpes, I'd like to share the information I've acquired. For more facts, see the reply from the paramedic at Toronto's Hassle Free Clinic printed below.

I usually get one or two sores if I'm tired or under a lot of stress. My doctor swears that daily vitamin B will help control them — it hasn't for me, but it might work for you. The day before a sore appears, I feel a little nauseated and have a slight headache.

The disease is transmitted by direct contact between a herpes sore and a mucous membrane like the mouth, vagina or anus. So be careful about having oral sex if your partner has a cold sore. The virus can live up to 72 hours outside the body, so if you have an outbreak, don't let anyone use your towels or washcloth.

When the sores appear, the best thing to ease the discomfort is a cream called Kennacomb. You need a prescription for it. Soaking in a lukewarm tub will often help. Add a packet of Burrough's Soak — you'll smell like vinegar after, but you'll feel better. You'll be more comfortable if you wear loose pants or a skirt and go without underwear.

As for telling prospective sex partners, it can be nerve-racking, almost enough to bring on another attack. When I met my lover I didn't have a sore so I didn't tell her. But after about a week, I got one (probably from being nervous about telling her!). I sat her down, explained the situation, and gave her some material to read (see below). She was still a little nervous so we went to see her doctor, who backed me up and reassured her. We've been together over a year now and she still doesn't have herpes.

There are lots of things you can do in bed when you have sores — if you use a little imagination. If your partner does happen to touch a sore, just be sure she doesn't touch herself, especially near the eyes, before she washes her hands.

Please don't refrain from having sex for the rest of your life just because of a few ignorant people. The best way to combat stupid rumours and jokes is with information and a good attitude. In some

ways, it's like being gay. If you're open and comfortable with it, it helps other people feel the same way.

Robert Trow replies:

You're right about herpes not being a big deal. Though the disease can't be cured yet, in most cases, herpes is a minor infection. The virus causes blister-like sores in the anal-genital area (usually type II) or on the mouth (usually type I). These sores will clear up on their own, but may recur from time to time. They appear two to 20 days after infection, and are most uncomfortable and long-lasting (up to several weeks) on the first occurrence. When the sores clear up, the virus retreats into the body, and goes into a dormant stage.

You can't predict when it will come back, but recurrences are generally shorter and milder. If you have herpes, you are infectious when the sores are present, but not when they are gone.

So what can you do if you have herpes, but, like most people, have mild and infrequent symptoms? First, get some literature which takes a thorough and rational approach (see below) to sexually transmitted diseases. Then, think about how to explain your infection to others. Don't feel traumatized about transmitting the virus, as long as you are clear about when you are infectious and when you are not. Men with penile or rectal herpes who are still fearful despite the absence of sores can reduce the risk further by using condoms.

Further reading: A fine book which has an excellent section on sexually transmitted diseases is *Sapphisty*, by Pat Califia. Another book specifically for women is *Lesbian Health Matters!* by the Santa Cruz Women's Health Collective. Both books are available from Glad Day Books, 648A Yonge St, Toronto, ON M5Y 2A6.

There are several books of more general interest, or of interest to gay men in particular. One of the best is *The Advocate Guide to Gay Health* by R D Fenwick, Alyson Publications, Boston.

There is also *The Herpes Handbook*, available for \$10 prepaid by mail to Research, Education and Assistance to Canadians with Herpes (REACH), Box 70, Stn G, Toronto, ON M4M 3E8.

The August issue of *Pink Ink* has an excellent article on lesbians and herpes. It's available for \$1.50 from Box 287, Stn H, Toronto, ON M4C 5J2.

This Ain't Ann Landers! It's your column, in fact. If you have a problem or concern and feel you could profit by getting input from a variety of people — write! Send your letters to: This Ain't, Box 7289, Stn A, Toronto, ON M5W 1X9. Letters may be shortened for publication.

Of course, we continue to welcome your letters in response to editorial matters. Send them to: Letters, Box 7289, Stn A, Toronto, ON M5W 1X9.

Our omission

The lesbian and gay pride day photo on p 23 of our last issue was taken by Richard Plowright. We regret the omission.

Arson attack misses abortion clinic, destroys women's bookstore

Fanning the flames of feminist rage

In the early morning hours of July 29, an arsonist's blaze brought a chapter of the Toronto feminist movement's history to a violent and unexpected close.

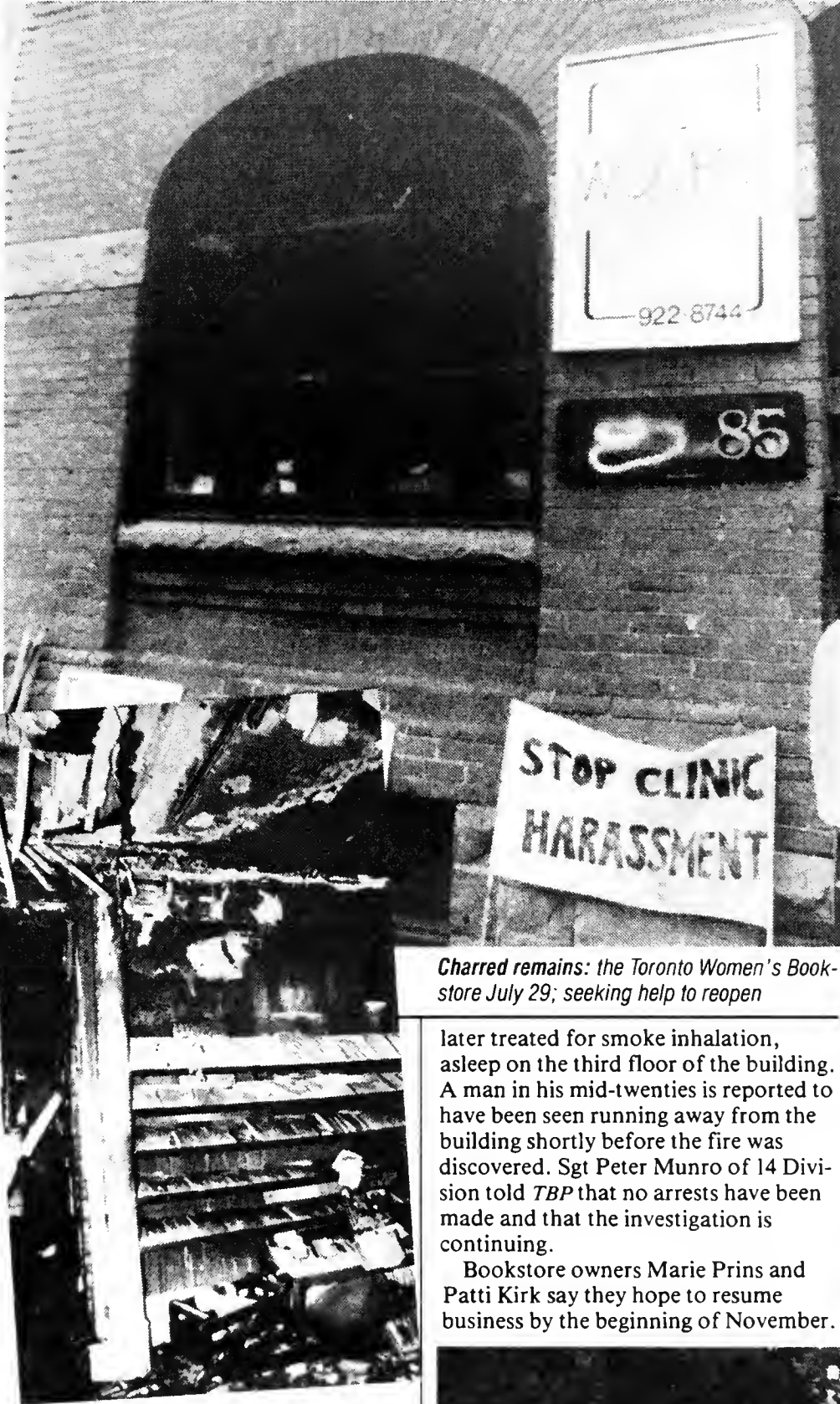
For eight years, the Toronto Women's Bookstore occupied the bright, cozy first floor of 85 Harbord Street, where they did a brisk business in books, buttons and records, supplying women with material ranging from feminist theory to children's books, from science fiction to lesbian sex manuals.

As the press gathered on the front steps later that morning, it became obvious that the store's upstairs neighbour, Dr Henry Morgentaler's new Toronto abortion clinic — almost certainly the target of the attack — had escaped relatively unscathed. The store's once-lovely stained-glass window lay shattered on a heap of rubble and water-damaged books as knots of distressed customers and supporters stood by shaking their heads in disbelief and helpless anger. The store's staff scurried back and forth salvaging what they could from the charred remains. An initial police report estimated \$50,000 damage. The store's owners say \$60,000-worth of stock alone was destroyed and that their total loss may be \$75,000 to \$80,000.

Earlier this summer, many of the store's regular customers were relieved to hear that Toronto would finally be getting an abortion clinic, thanks to the efforts of Dr Morgentaler, some of his medical colleagues and the women of the Ontario Coalition for Abortion Clinics (OCAC). And many were pleased to learn that the safe and familiar quarters of the Toronto Women's Bookstore would also become home to the clinic.

The Morgentaler clinic opened its doors June 20. Two weeks later, during the morning of July 5, 15 plainclothes morality squad officers backed up by an unspecified number of uniformed cops invaded the clinic while pre- and post-abortion examinations were in progress. During the three-and-a-half-hour raid, in which patient's records and abortion equipment were seized, Morgentaler and his pro-choice supporters were dismayed to learn that the Ontario Supreme Court had denied an application for an injunction to stop police investigation and raiding of the clinic. Undaunted, the clinic reopened within minutes of the police's departure, their services reduced to counselling and referrals.

Dr Robert Scott was charged with procuring a miscarriage, and he and Drs Morgentaler and Leslie Smoling were charged with conspiracy to commit an indictable offence (procuring a miscarriage), which carries a maximum penalty of life imprisonment. Smoling and Scott spent the next three nights in jail (Morgentaler, who had been out of the country on vacation, joined them for the third night) while Crown Attorney Alan



Charred remains: the Toronto Women's Bookstore July 29; seeking help to reopen

Cooper tried to persuade Provincial Court Judge David Scott that unless the three would agree to stay away from the clinic, they should be held in custody until their trials. Judge Scott decided to grant the doctors bail, but Cooper appealed the decision. County Court Judge James Trotter upheld Scott's decision July 28.

That night, the arsonist struck.

The attacker, or attackers, gained entry to the building just before 3 am through a rear door to the basement (where the fire was set) after apparently failing to get into the clinic itself. Threats and abuse were scrawled on the front door of the building: "Evil protects itself by putting alarms in their doors," "Death to the fucker Morgentaler," "If your mother had taken your life away you would not be living it up Morgentaler," and "Get the fuck out of TO or I will assassinate you Fuck head."

The blaze was spotted by a police patrol, who also discovered a tenant,

But while they hope to stay in the neighbourhood, they don't expect to be back at 85 Harbord. The extent of the damage and the difficulty of getting re-insured if they were to stay are factors. And so is the stress of knowing that such an attack could occur again.

Insurance will cover 75 percent of the cost of replacing stock and paying staff salaries over the transition to a new locale, but money is still needed to make up the difference and to cover moving expenses. So far, there has been a outpouring of support. In contrast to the initial media coverage which neglected to name the store, *Toronto Star* columnist Michelle Landsberg appealed for aid to the store in her August 1 column, raising about \$5,500. A demonstration hastily organized by OCAC brought out 2,000 supporters and another \$2,500. Kirk estimates they'll need another \$27,000 before they're through.

The Morgentaler clinic remained open the day of the fire, continuing to book appointments for counselling and to make referrals. Norma Scarborough, a spokeswoman for OCAC, promised the August 3 demonstration that the clinic would resume performing abortions as soon as possible. Twenty thousand dollars has been raised for Morgentaler's national defence fund, to help defray the cost of defending doctors charged in raids in both Toronto and Winnipeg (see *TBP*, July/August).

The Ontario Coalition "feels awful about what happened to the bookstore," spokeswoman Lisa Freedman told *TBP*, and they've put aside other concerns to devote energy to raising the money that the store will need in order to open the next chapter of feminist organizing in Toronto. And that can't happen too soon, according to Christine Donald of the Lesbian Phoneline. "The Women's Bookstore is often one of the first places we send women who are coming out," she says. "It's a great concentration of community resources."

Chris Bearchell, with assistance from Gillian Rodgers



Rallying for freedom of choice: singer/songwriter Nancy White and Dr Henry Morgentaler were among many to demonstrate support for a woman's right to reproductive choice and free-standing abortion clinics. Actions were held June 15 — the day the Morgentaler clinic opened, outside Toronto city hall June 22, on June 27 to confront Manitoba Attorney General Roland Penner, on July 6 following the police raid on the Toronto clinic, and after the arson attack July 29, when 2,000 people marched from Queen's Park to the burnt-out Women's Bookstore.

Donations can be made to the Toronto Women's Bookstore at 85 Harbord St, Toronto, ON M5S 1G4, and to the Pro-Choice Defence Fund c/o Box 935, Stn Q, Toronto, ON M4T 2P1.

Council condemns "vicious" editorial

OTTAWA — The Ontario Press Council, in a decision released June 30, condemned an anti-gay editorial in the *Sarnia Observer* and called the newspaper's actions cruel, vicious, dehumanizing, distasteful, insensitive, appalling and unprofessional.

The Council, in the strongest judgment it has made in its eleven-year history, noted that the editorial labelled lesbians and gay men as "queers," "another species," "wishy-washy" types, "moral degenerates," "a limp-wristed bunch of pansies," "perverts" and "odd-balls." The Council also pointed a finger at the comments: "But the day our country's regulations allow gays and lesbians to fight side by side with the normal soldiers will be the day the war is lost," and, "Can you imagine men fighting in the trenches beside some guy who craves their body?"

The *Observer's* editorial came in response to a *Fifth Estate* television programme that explored the Armed Forces' anti-gay witchhunts. Gays of Ottawa (GO) filed 21 specific complaints against the editorial, calling it "an incredible mixture of hate, innuendo and stereotypical falsehood."

The Council, in its adjudication, said "the entire editorial is so unprofessional and so inappropriate that it need not comment separately on each of the 21 specific points of complaint."

"It considers the editorial's tone and content cruel and vicious, the attitude dehumanizing, the language distasteful, the insensitivity and the attitude toward human rights appalling."

GO vice-president Blair Johnston said that, although he was pleased with the adjudication, he felt "quite disappointed" that no more concrete action could be taken by the Council. The *Observer* was only required to print the full text of the ruling.

"A newspaper can do injury to someone," said Johnston, "and the only recourse available is an opportunity for you to publicize that injury."

Kevin Orr □

Arts council comes across

OTTAWA — The Canadian Gay Archives has received a grant of \$15,500 from the Social Sciences and Humanities Research Council to produce a comprehensive annotated bibliography on

Quote of the month

In a series of recent utterances on the state of our navy, retiring Vice Admiral James Andrew Fulton opined on women and gays. It seems that Fulton doesn't think that women should be placed aboard our fine fleet's fighting vessels. Although he is "...sure women can do the job," he said "I do not want them on ships for the same reasons I do not want homosexuals." The 36 year veteran is obviously concerned that any "intimate relations" between sailors would be just too distracting for them to carry out "...the work at hand." If, however, our navy is anything like its British counterpart, then Mr Fulton should take note of a statement once made by Sir Winston Churchill when he was asked by an incoming Sea Lord to note the traditions of the Royal Navy. Replied he: "Rum, sodomy, and the lash."

Alan McGinty □

homosexuality in Canada. Archivist Alan V Miller hopes to have a finished manuscript ready in six months.

The Canadian Gay Archives, staffed completely by volunteers, has produced several bibliographies on gay-related themes over the years, among them a more modest version of the projected work published in 1979. The most recent bibliography, Miller's *Gays and AIDS*, has been reprinted several times to meet the international demand for copies.

The Canada Council in its June round of Explorations grants awarded writer Marion Foster \$7,500 to update her 1972 book *A Not So Gay World*, co-authored with the late Kent Murray. The book, consisting of a series of interviews with gay men and women, was panned by gay activists for its predominantly negative view of gay life.

Contacted at her Toronto home, Foster (not her real name) defended the book's content. "We didn't try to balance it," she said. "We were trying to let people speak for themselves." The publisher, McClelland and Stewart, selected the title, which she agreed was unfortunate.

Foster's plan for the updated book is to revisit the original interviewees and see how they have changed in ten years. She believes that conditions have not improved much for young gay people in small towns. A lesbian herself, Foster said she must continue to use a pseudonym to protect her lover's job. Asked about her own evolution in attitudes, she said, "I don't know if my perceptions have changed."

The first book did not sell well. "It was dismal," she said. No publisher has been found for the second edition. Foster is adding new interviews to the book and this time around is willing to listen to lots of people, including activists. "I'm not into confrontation," she said. "If you don't like what I do, you can write your own book."

The Canada Council's Book Donation Programme came under brief media scrutiny in late July because of the inclusion of *Flaunting It!*, *The Body Politic's* anthology, in a kit of books sent free to school libraries in smaller Canadian communities.

One Winnipeg-area principal, John Messenger, said the choice of the book was "just unbelievable." Another said he "chucked it in the garbage."

The council programme, designed to support Canadian publishers and assist readers who might not otherwise have access to "high-quality Canadian books," made it possible to send a variety of book kits to 800 schools and community centres. *Flaunting It!*, included among 80

titles in the non-fiction list, was sent to 149 recipients, 70 of them schools.

Messenger later explained, in a letter to the *Globe and Mail*, that he wasn't being critical of the "excellent" book donations programme, only of the "error of judgment" that allowed a "sexually explicit book about homosexuals" to be sent to school libraries.

Ironically, Ralph Maurer of New Star Books, *Flaunting It!*'s co-publisher, said he has received many fewer requests than usual for the title from libraries. "There's been an effective boycott by libraries," he said.

Ed Jackson □

Judge favours het influence

SHERBROOKE — A Quebec Superior Court Judge has cited the need for children to have "a good education in a heterosexual milieu" as one of his reasons for denying a lesbian mother custody of her two daughters.

The mother, who sued her husband for divorce on the grounds of adultery, acknowledged during the hearing that she has a female lover. Before the custody hearing took place, both the mother and her lover were interviewed by a psychiatrist who later testified that the daughters would not be adversely affected because, at the ages three and six years respectively, they were too young to be aware of the nature of the relationship between the two women. The mother's lover had even promised to keep a distance if the children's welfare was threatened by her presence.

The judge, however, reasoned that the two girls could quickly become aware of their mother's relationship with the other woman, and could later "be brought to imitate it, which is a natural thing for the girls to do."

The judge claimed that he wasn't making a pronouncement on homosexuality, but rather was considering repercussions for the children. He also said the "public reprobation" could reach other family members, and that the small population of Magog, where the parents live, were factors in his decision.

The judge decided that the father, who had started a relationship with another woman, could provide a masculine presence and a heterosexual influence. He granted the mother visiting rights. The mother is appealing the decision.

Sortie/KO □

Comedy called "an assault"

QUEBEC — The Quebec human rights commission has accepted the request for a hearing into an allegedly discriminatory programme broadcast by Matane radio station CHRM.

The complaint was lodged by Marc Charette, a radio announcer from competing station CBGA. He claims that the ridiculous homosexual characters portrayed in a comedy sketch, broadcast by CHRM last October, are clearly himself and André Perron, the host of CBGA's *Tempo* show. The characters were named "Marco Brouette" and "Dédé Tempo." Charette says that the portrayal assaulted his dignity, his honour and his private life in a discriminatory manner, contrary to the protection offered lesbians and gay men in the Quebec human rights code.

The same comedy sketch was the basis of a complaint brought to the Quebec Press Council by Bernard Courte, a journalist for the Montreal gay newspaper *Sortie*. Last spring, the Council ruled that the sketch was "contemptible and offensive for the persons aimed at and for homosexuals in general."

Sortie/KO □

Congratulations to the good citizens of Stouffville, Ontario for their contribution to the growth of gay consciousness. And in recognition of their accomplishment we'd like to clear up their uncertainties about the sexuality of their fire hydrants.

A local businessman in this small town northeast of Toronto complained to the *Stouffville Tribune* that the fire hydrant across from his store looked "homosexual."

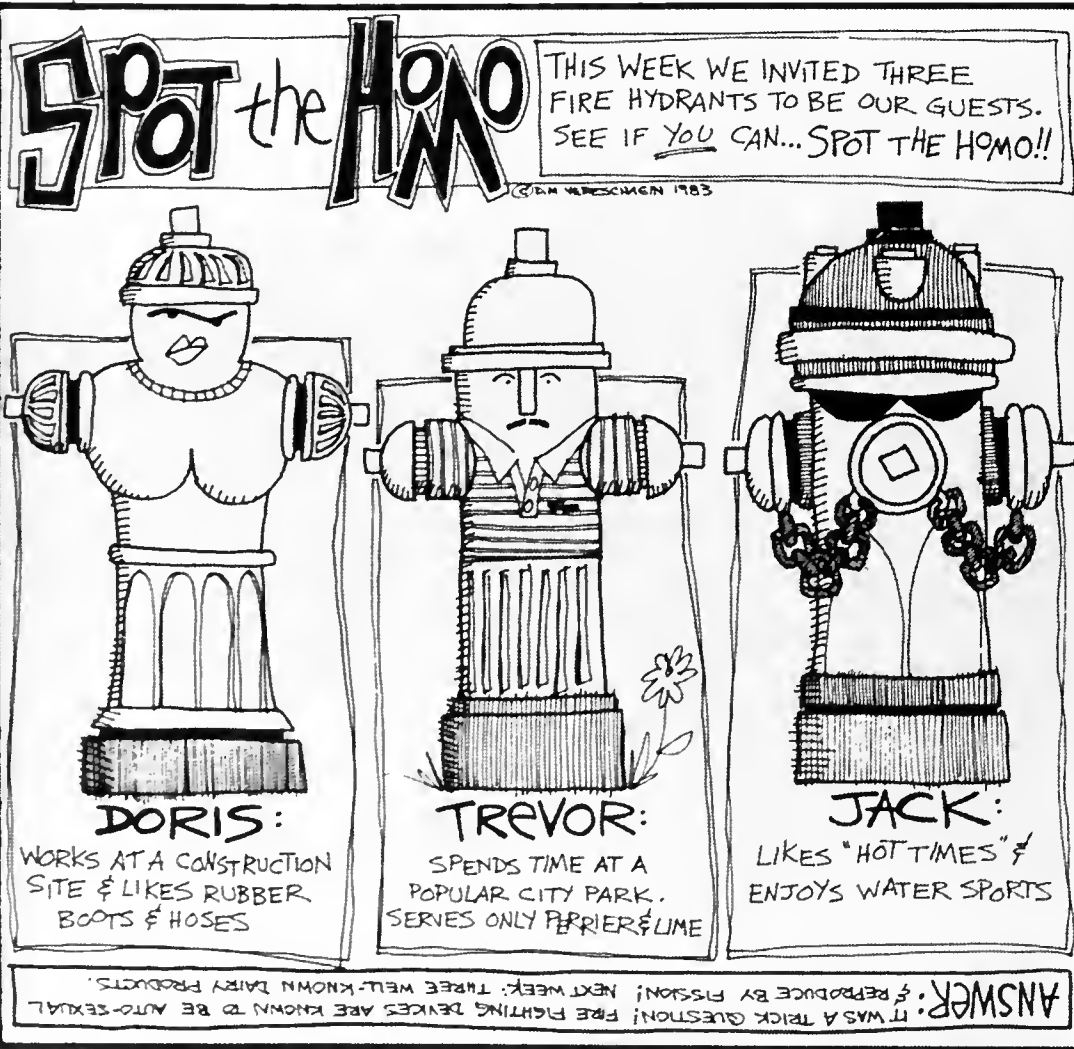
"I wouldn't go near it even if I was a dog," he added.

The complaint was made after the hydrants in the town had been painted by high-school students as part of a programme to beautify the business district. Reports in the *Tribune* claim that colours as flamboyant as blue, green and yellow had been used to spruce up the hydrants. (The high-tech aesthetic has yet to hit Stouffville.)

The town's citizens lunged for their pens and passionately defended the hydrants in the *Tribune's* letters section. "I have always admired Stouffville for its creativity," wrote one resident. "I thought the decorated fire hydrants were so colourful and added just another touch to Stouffville." "In my opinion," asserted another, "the move to paint the fire hydrants was one of the most imaginative, original and innovative ideas that has occurred in Stouffville in quite some time."

But the crux of the matter was raised by Mrs G Cybrunch, who wrote, "I cannot imagine what a homosexual fire hydrant looks like. Could you please let me know which one it is?"

Well, Mrs Cybrunch, we tried to unravel this mystery but unfortunately the hydrant in question won't let us publish its name. Perhaps the following will be of some use. □





RELIGION

Gathering for a celebration of MCC diversity

One of the mental habits an observant city-dweller gets into is sizing up the crowds entering and leaving concert halls and theatres. Who are these people? Where are they from? Eventually, you learn that what seemed to be a herd of amateur cosmeticians was actually the outwash of a Barry Manilow concert, while that motley throng of scruffy male toughies represented the collected dupes of all-star wrestling. But even a seasoned crowd-watcher might have been baffled by the crowds that gathered in mid-July at the University of Toronto and outside a downtown Toronto United Church.

It was an enthusiastic crowd — so enthusiastic that men often kissed one another and women exchanged bear-hugs. People wore crosses on chains around their necks, or sported T-shirts with motifs like "The Rev" and "Warm Fuzzy Dyke." The eleventh general conference of the Universal Fellowship of the Metropolitan Community Churches had pulled into town.

The UFMCC, in the words of founder and leader Reverend Troy Perry, is "the largest organization in the world touching the lives of lesbians and gay men." It unites the 27,000 members of Metropolitan Community Churches in Canada, the US, Mexico, Australia, New Zealand, Great Britain, Sweden, Denmark, Switzerland and Nigeria. With 195 congregations, the UFMCC is a big organization, and when it gets together, it throws a big party — assuming, that is, that 14 successive Christian services constitutes one's idea of a party. For the MCCers themselves, there is no doubt about the nature of the event: at "Many Gifts, One Spirit" (the conference's official title), the spirit was a celebratory one.

Sandwiched between morning and evening services each day, though, were several hours of serious business. Most of those attending the conference were clergy and designated lay delegates, and this group spent their days electing new church officials and debating resolutions on subjects ranging from church organization to AIDS. Outside of the business meetings, there were seminars and discussions on topics like sensuality and

spirituality, world church extension and the conference's unofficial theme, third-world ministries. Any stray devil dropping by to look for idle hands or minds would have found very few prospects.

At the opening press conference on Monday, July 11, the subject that most interested the press was the MCC's recent application to join the US-based National Council of Churches. This organization of 32 churches, representing 40 million church-going Americans, is due to decide shortly whether it will admit the UFMCC to eligibility for full membership. If the UFMCC is admitted, several churches, most notably those of Orthodox denominations, are expected to withdraw. Perry dismisses the obstruction, saying that the Orthodox churches "believe that they're the only true church, and that creates problems all along the line." However, UFMCC officials admit that admission to full membership is unlikely in the near future.

The other topical issue the conference addressed was the AIDS epidemic. Although fewer than a dozen MCC members have been diagnosed as having the disease, it remains a major concern. As Perry put it, "We can't ignore those people. I go in and hold the hands of those men and I pray with them." He condemns right-wing Americans who have capitalized on the epidemic: "It's

incredible what's going on — people are being treated like lepers and we don't want people declared lepers." In the end, the conference produced two resolutions on AIDS, one calling for "educating public officials" and for "asking some difficult questions about sexuality and social responsibility," and the other pledging assistance to AIDS patients. In what may yet turn out to be an ingenious gesture, the first resolution also called for "the formation of a lesbian blood bank in the name of the UFMCC for the use of persons with AIDS." If nothing else, this proposal calls attention to the fact that Jerry Falwell's punitive deity is letting lesbians off scot-free.

Neither of the two big issues, however, were what the conference was all about. One delegate summed it up: "Last conference's *real* issue was inclusive (non-sexist) language; this time it's 'third world.'" As it turns out, the expression "third world" refers only secondarily to the present inhabitants of third-world countries. Its most immediate application — Canadians take note — is to provide linguistic common ground to North Americans and Europeans of third-world ethnic stock — blacks, Latin Americans and Asians. The unofficial leader of the UFMCC's third-world contingent is Reverend Renee McCoy, a black lesbian who is the pastor of MCC Harlem in New York.

A meeting of the UFMCC elders: "We're further ahead dealing with racism and sexism..."



McCoy, a dynamic woman who affects — and gets away with — combat fatigues, found time to grant TBP an interview. She explained that UFMCC's third-world people had had their own conference last October and were rapidly becoming a powerful organized force within the fellowship. McCoy is scathing about the ignorance of most gay Americans regarding conditions of third-world gays and lesbians.

"To listen to most people, you'd think that AIDS was a disease only middle-class white people got. Did you know that forty-four percent of all AIDS victims in the US are black or Hispanic?... In Harlem MCC, we don't deal with many sexuality issues at all. Hunger is the issue in Harlem." Given that the MCC is not exempt from racism and ignorance, what keeps McCoy interested in it?

"No question about it," she said, "we're further ahead as a fellowship dealing with sexism and racism than the lesbian and gay movement in general. Also, when I first came to MCC, I felt my people had been done so wrong, and all I wanted to do was make someone pay. Later I realized that if God still loved me in the middle of all that hatred, I better learn to love someone else." So McCoy and her congregants carry on, talking to people in inner-city gay bars, counselling homeless young lesbians and signing up voters.

By all appearances, McCoy is accurate when she speaks of progress against sexism in the UFMCC. When the church began in the late 1960s, it was administered by gay men. In 1975, without any great ado, the first female official, Reverend Elder Freda Smith, was elected. Now, the majority of the UFMCC's administrative Board of Elders is female.

The keynote speaker at the Toronto conference was perhaps the most prominent Christian feminist thinker, Virginia Mollenkott. Mollenkott has recently done the unthinkable: she has "discovered" many female images of the deity in Biblical scripture, and has shown exactly how patriarchal Christians have rationalized them away or glossed them over. In her address to the conference, she gently — but firmly — let the air out of the grand hovering hot-air balloons of misogynist Christianity — the Falwells and Bob Greens — and the relief of her audience was palpable. Women and men gave her a standing ovation. Anyone who thought Christianity and feminism incompatible was suddenly living in a more complicated world.

Troy Perry sums up the UFMCC's current politics: "These days, to be politically correct is to be diverse." The MCC is pulling no punches in its campaign to be inclusive: it has a thriving deaf ministry, and the Toronto conference featured scripture readings in six languages, including Shansi Chinese. This diversity occasioned a little friction: one white Texan delegate, dealing with labels like "Hispanic" and "third-world," moaned, "I feel like I need cue cards!" Perhaps it was the cultural disorientation of being in Canada that helped her and her fellow-sufferers to adjust to the daily shifts in social reality. At any rate, no factions developed and no ultimatums were issued. People got along.

The UFMCC is going to need all the training in diversity it can get. It now has a few congregations in Africa among people who are not predominantly gay but who find that the UFMCC's policy of affirmation of gays and straights alike is in unique harmony with their own cultures. According to Reverend Elder Jean White, the church's coordinator of

world church extension, MCC's Nigerian adherents lack essential medical care and clean water. Since the UFMCC is far from affluent, its ability to improve their situation is limited. And it's also limited in what it can do to help MCCers in Islamic countries, who risk severe penalties to meet and study together. News of the MCC's existence is slowly spreading to most of the globe, and White often receives letters in languages for which translators are almost impossible to find. At present, MCC literature is available in only a small number of languages, and, as White puts it, "people are nervous when they don't have material in their own language." In spite of all the obstacles, the UFMCC's influence continues to grow in the third world, in Poland and in western Europe.

At the end of the conference, everyone seemed satiated with variety. The diversity of people, of things to think about, of styles of services and of music had been astounding. Some people packed up their collected impressions and headed home, while others cooled out by staying in town for an event of much more restricted scope. That event, on July 17, was the tenth anniversary of MCC Toronto, the congregation that made the party possible.

As you might expect, the commemoration of MCC Toronto's tenth took place in that natural vehicle for celebration, the service. Reverend Bob Wolfe, MCC Toronto's first pastor, was on hand to confess that when he first arrived in Toronto in 1973, "I wanted to turn back and get on the plane — 'cept Troy Perry didn't give me enough money for a return ticket!" Wolfe's miniscule congregation has, in ten years, expanded to about 125 men and women. Reverend Brent Hawkes, the current pastor, congratulated his hard-working congregants for pulling off "one of the most loving and positive conferences we've ever had in this denomination."

Later, in an interview, Hawkes revealed that MCC Toronto's next move will be to undertake a massive reorganization and decentralization. "We stopped all our outreach a year and a half ago," he said, "because our system couldn't handle the new people — but still we've grown... Sometime this fall we'll be ready to do outreach again." The restructuring is also planned to "remove any impression that I'm running everything and no one can talk to me. That's never been true, but our previous system sometimes made it seem that way."

Ironically, at this time of culmination, a small group of disaffected members of MCC Toronto has applied to the UFMCC to start a new Toronto congregation. Calling itself "Christos MCC," the new group meets weekly in downtown Toronto's Hotel California. Its worship coordinator, John Rowe, said "a few of us got fed up with some in-house incidents — the politics and personality problems." Rowe says MCC Toronto "is basically a good church... but we're committed to seeing that an alternative church in Toronto does succeed."

In response, Hawkes is adamant: "There is no other MCC in Toronto. If they're using the initials MCC, I'd like to know what it stands for." The new group expects the denomination to respond to its request for status in October. Meanwhile, everyone has time to consider whether a church that has shouldered the burden of ecumenism, that tries to appeal to Pentecostal and Anglican, black and white, Californian and Liberian, is diverse enough to retain even its own dissident Torontonians.

Richard Summerbell □

PROSTITUTION

Anti-soliciting amendment stalled

"Downtown should be a place where a man can take his family, but that's not necessarily the case right now," says Sgt Mike Thompson of the Metro Toronto Police Department.

The cause of the problem, according to police officials, is street solicitation. "Prostitution is a big problem on Yonge Street now... (and) where you find prostitutes you'll find other crimes... like pimps, drug dealing, robbery and other spin-offs," Thompson told the *Toronto Star*.

Police officials argue they have no enforceable laws with which to control street solicitation. Prostitution is legal in Canada but the Criminal Code defines soliciting in a public place and keeping a common bawdyhouse as offences. Police claim that a 1978 Supreme Court decision that soliciting must be "pressing and persistent" has made the law impossible to enforce, and that this has caused an increase in prostitution.

Dianne Martin, chairwoman of the legislation committee of the Criminal Lawyer's Association, says the police analysis is "bullshit."

"The police can still convict in soliciting cases," she says. "They have simply decided not to lay charges. The police attitude is, 'We know who is a prostitute. We want to charge them when we want to charge them, whether or not they are pressing and persistent.' They can't do this now."

"A lot of factors have contributed to an increase in prostitution, including the economy and the cops' decision not to lay charges. The change in the law is not the cause."

Toronto Alderman Jack Layton agrees. "Unemployment is by far the main cause of the increase in prostitution," he said.

Layton, whose ward has the largest concentration of street prostitution, believes "nuisance problems will not be solved by throwing prostitutes into jail. Instead, we need more police visibility to promote a sense of security for residents and to prevent nuisances."

The City of Toronto Neighbourhoods Committee held a public meeting June 15 to encourage contributions to city council's discussion of street solicitation. Submissions from several individuals and groups led the committee to recommend to council that it lobby the federal government to remove soliciting from the Criminal Code.

The Toronto Area Caucus of Women and the Law (TACWL), an organization representing over 150 feminist lawyers and law students, argued in a brief to the committee that soliciting should be decriminalized because "any law that marks prostitutes as criminals makes them more dependant on pimps and leaves these women the frequent and unprotected victims of violence and abuse. We believe the answer lies in prosecuting the overt behaviour for what it is, a nuisance and harassment, and by beginning to address social attitudes that denigrate women and economic realities that make prostitution a necessary means of financial support."

The Toronto Elizabeth Fry Society, a group which helps women in conflict with the law, presented a similar position. "To decrease street prostitution," they argued, "requires a far greater commitment than that required to pass regulations. It requires that you... find

out why so many women are on the streets; why so many young people are leaving what, at least on the surface, appear to be safe homes in the suburbs to barely survive on the downtown streets of Toronto."

Despite the committee's recommendation, city council has urged the federal government to "strengthen the Criminal Code so as to remove the need to prove that solicitation was 'pressing and persistent.'" Other municipalities across the country, including Vancouver, Calgary, Niagara Falls, Halifax and Winnipeg, are also pressuring the federal government to take this course of action.

Vancouver Mayor Michael Harcourt says prostitutes are "taking away the civil liberties of thousands of people to use the streets." Gordon Price, the founder of Vancouver's Concerned Residents of the West End, wants the government to give the police the power to move the prostitutes. "I'm not familiar

CENSORSHIP

Broader obscenity definition sought

OTTAWA — Justice Minister Mark MacGuigan has tabled, in the House of Commons, amendments to sections of the Criminal Code which regulate pornography and prostitution.

The proposal, introduced June 30, would broaden the definition of obscenity to allow the prosecution of material which is violent but not explicitly sexual.

The amended Code would render obscene "any matter or thing" which portrays the "undue exploitation of sex, violence, crime, horror, or cruelty through degrading representations of a male or female person."

The new definition reflects the concerns of police, Crown attorneys and feminists who have charged that material which is violent but not sexual is allowed to proliferate under the present law. The current definition, introduced in 1959, requires that material be sexual, whether or not it is combined with crime, horror, cruelty or violence, to be deemed obscene.

The Justice Department has also announced the establishment of a special committee to examine the issues of pornography and prostitution. The committee has been set up to "examine the problems of access to pornography and its effects" in light of what the government calls the "apparent absence of public consensus" with respect to the issue. The seven-member committee, chaired by lawyer Paul Fraser, is to report back with its findings no later than December 31, 1984.

At the June 8 meeting of the Canadian Federation of Municipalities, held in Moncton, mayors from across the country called upon Ottawa to check the spread of pornography. Their cry has been echoed by provincial officials like Ontario Attorney General Roy McMurtry.

Neither has the government been deaf to the wishes of feminist groups who have organized to protest events like the licensing of a pay-TV network which proposed to broadcast soft-core porn produced by Playboy. Those protests were organized by former City of Ottawa Equal Opportunities Officer Maude Barlow, President of the Coalition Against Media Pornography, who quickly

with any city in the world that tolerates street prostitution in a middle-class area," says Price.

Sally de Quadros, a member of the Alliance for the Safety of Prostitutes, disagrees. "Why should hookers have to work in slums? Why shouldn't they work in the same neighbourhoods where the johns live?" she asks.

Despite the pressure from police, municipal politicians and neighbourhood groups, the federal government has refused to make substantial changes to the soliciting section. Instead, Justice Minister Mark MacGuigan has established a special committee to determine whether there is a consensus in Canada that prostitution should be illegal. The committee, which is also examining the issue of pornography, will report its findings no later than December 31, 1984.

In the meantime, MacGuigan proposed, June 23, amendments to the soliciting section that would make it an offence for customers to solicit prostitutes and would add a "motor vehicle in or on a public place" to the definition of public place. These proposed amendments will not be considered until late fall at the earliest.

Danny Cockerline □

attained national prominence. Barlow has been appointed a senior adviser to Prime Minister Trudeau, specializing in equal rights policy. She is to assume her new duties September 12.

Craig Patterson □

Court rules against Customs challengers

Two recent court rulings have upheld the provisions of the Canada Customs Tariff Act prohibiting the importation of "immoral and indecent" material.

A County Court Judge in Whitby, Ontario ruled June 20 that customs officers may open mail without suspecting it contains contraband. Judge Joseph Kelly upheld the right of officers to detain and search mail, other than letters, as long as they do so without malice.

Kelly made the ruling during an appeal against the seizure last November of four magazines which had been ordered from New York by Edward Schindler. The magazines depicted pregnant women in what Kelly described as "lewd and lascivious situations."

"It is the most disgusting material that I have ever had the opportunity of seeing," the judge said.

Schindler, who conducted his own defence, argued that the customs act violates the freedom of expression provisions of the Constitution. However, Kelly ruled that the Constitution does not guarantee the right to view material that is "immoral, indecent, obscene, libelous, treasonous or seditious."

In Vancouver, a provincial court judge concurred with Kelly's decision when he ruled that the depiction of acts can violate the community's standards of tolerance, even if the acts are not in any way unlawful. Judge John Anderson ruled July 18 that *Flying High — Gourmet Edition* was immoral and indecent even though it depicted acts which "are a common part of the lives of Canadian men and women."

The magazine was seized after Thomas Lusher tried to bring it into the country January 4, 1982.

Craig Patterson □

Grassroots action; governmental vagueness

While the number of reported AIDS (Acquired Immune Deficiency Syndrome) cases has doubled in Canada during the last six months, the federal government contented itself with appointing another advisory committee and making vague promises about research funding. Only one province has diverted money to AIDS research; three provinces have made AIDS a notifiable disease. Meanwhile, the need to inform gay men about the mysterious disease has spurred organizing and fundraising in gay communities across the country.

Toronto: Ontario became the first province to set aside a significant amount of cash for AIDS research when newly-appointed minister of health Keith Norton announced a \$500,000 fund July 19, only hours after the AIDS Committee of Toronto (ACT) held a press conference to publicize its formation. ACT members interpreted the province's timing as a blatant attempt to undercut mounting criticism of government inaction.

Only a month old, ACT has quickly established its presence in the Toronto area. It sponsored a packed public forum at Jarvis Collegiate June 28. With the help of a \$62,000 grant from a federal-provincial job incentive programme, the committee has set up an office and hired three employees. ACT has also begun to develop working relationships with the Red Cross Society and the Toronto department of health.

The liaison with the Red Cross was almost scuttled at the outset by a misunderstanding at the July 19 press conference. Dr Roslyn Herst, attending the conference on behalf of the Toronto Red Cross Blood Transfusion Centre, was trapped by reporters into saying that the Red Cross had changed its official policy to ask all homosexuals to refrain from donating blood. Following an emergency meeting with ACT representatives, the Red Cross released a clarifying statement.

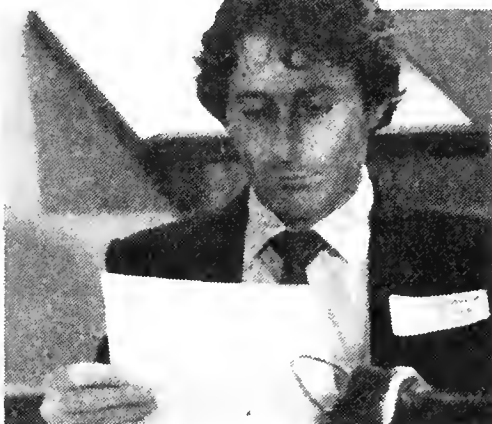
"The Canadian Red Cross Society has not changed its position concerning blood donation by members of groups identified as high risk of developing AIDS," the release said, adding that the organization "regrets any hardships experienced by members of the high risk groups as a result" of the existing policy.

The Toronto department of health, spearheaded by an energetic team composed of community health information coordinator Bill Mindell, public relations coordinator Anne Moon and associate medical officer of health Dr Richard Fralick, has adopted a seven-points AIDS strategy modelled after one developed by the San Francisco health department.

The department's strategy gives priority to informing the gay male community of risks and symptoms and reassuring the general public of the low risk of contracting AIDS through social contact. It has begun an in-service training programme for staff that will include a video tape by local gay writer Michael Riordon and distribution of guidelines for the safety and care of AIDS patients in hospitals.

The department has also printed an AIDS poster and pamphlet for distribution throughout the gay community.

In late June, a month after the initial announcement, the names of the seven-member provincial ministry of health advisory committee on AIDS were finally released. Chairperson Dr Mary Fanning, assistant professor of medicine at the



U of T's Soskolne: "a laughable gesture"



Herst of the Red Cross: no change in policy

University of Toronto, said the committee, originally conceived of as a short-term fact-finding advisory body, has become a "more long-term thing" that would be helping the ministry to "activate some of the solutions."

The advisory committee has set up a province-wide network of physicians to handle referrals and local requests for information on AIDS. A physician's hotline for the province is now in operation and a patient referral clinic and general committee office are functioning at Toronto General Hospital. The office number is (416) 595-4950.

The government has responded to pressure to make AIDS a reportable disease. An amendment to the Ontario Public Health Act, effective August 20, requires all doctors to report cases to local medical officers of health.

The AIDS funding announced by the Ontario health minister met with mixed reactions. Only \$100,000 of the half million dollar fund was earmarked for the University of Toronto AIDS research study, the only project proposed so far. An ACT statement called the allocation a "laughable, hollow gesture," given the nearly \$2 million needed for the four-year study. Dr Colin Soskolne, principal in-

vestigator with the U of T team who has been sharply critical of the government in the past, was more positive. "It's commendable that Keith Norton found the money," he said, but added the project would need closer to \$300,000 to get started properly.

The AIDS Committee of Toronto has raised more than \$8,000 from community benefits and donations but will require much more to carry out its planned education work. Bill Mole, a veteran cancer fundraiser, is organizing a national AIDS Walkathon October 1. So far, two walks have been planned and more are in the works. One leaves Vancouver and Calgary, meeting halfway in Kamloops, BC and another leaves Toronto and Montreal, meeting halfway in Kingston. Mole's ambitious goal is to raise \$1.8 million for social services, education and research. An AIDS Fund has been established to administer money raised. More information is available from AIDS Walkathon, c/o Arnold Bruner, Barrister and Solicitor, 80 Charles St West, Toronto, M5S 1K8 or by phoning (416) 924-0143.

Calgary: On June 30 Alberta became the second of the three provinces that have made AIDS a notifiable disease, although only one case, a bisexual man who died in Calgary in early June, has been reported.

In late July the city's gay club owners donated \$10,000, the proceeds from one night's business, to the University of Calgary to become the basis for an AIDS Research and Education Fund.

"We were quite surprised" when a delegation of gay people came to offer the money, said Dr Bob Martin, director of research services for the university. "It's not often we get sizeable donations like this from communities."

Dr Catherine Hankins, Calgary's deputy medical officer of health, said she hoped part of the funds could be used to set up a referral clinic in the city. The department of health has been concentrating on media interviews and on educating physicians about diagnostic procedures.

Hankins told *TBP* the presence of the fund has sparked plans for a Calgary AIDS Committee, to be composed mainly of medical people. However, she said she would raise the idea of a gay community representative at the committee's founding meeting in September.

Calgary is playing host to the annual meeting of the Royal College of Physicians and Surgeons September 19-22. Local doctors are planning to use the op-

portunity to arrange a gathering of physicians from across the country who are concerned about AIDS.

Montreal: The Collectif d'intervention communautaire auprès des gais, a gay community group concerned with social services, has recently set up an AIDS Task Force. The existing Comité SIDA du Québec (Quebec AIDS Committee) is composed primarily of medical experts who have not made community information or patient support a priority. The new task force, according to member Jean-Gilles Godin, consists of representatives from seven Montreal gay organizations.

The task force met with the comité SIDA in early August and made the argument that, if the gay community was to receive information about AIDS, it should be coming from a gay organization. "We told them we should be shaping the information," said Godin, "and not putting our lives in the hands of the medical establishment."

The comité SIDA was receptive to the presentation. Henceforth, a member of the task force will attend comité SIDA meetings and the two groups will work quickly to set up a joint foundation (Fondation SIDA du Québec) to raise funds for education.

Meanwhile, the task force is preparing a pamphlet on AIDS in French and is planning to test an information meeting of 50 people October 6 that will allow time for audience questions. If the first meeting is successful, it will be followed by a series of ten to 15 similar ones.

Of the 22 AIDS cases reported in Quebec by the comité SIDA, only five are known to be gay; the remaining cases are Haitian.

Halifax: So far, two cases of AIDS have been reported in Nova Scotia. Provincial public health department spokesman Dr Wayne Sullivan feels that, given the demographics of the disease, there is no pressing reason for a small province to make the disease notifiable. He said his department has a "good working relationship" with the local university and hospitals and this contact provides all the information he needs. Dalhousie University's Dr Walter Schlech told *TBP* that, as one of two infectious disease specialists in the Atlantic area, he would almost certainly see any cases that might appear. Sullivan said there were no plans to distribute information to high risk groups. "There's so much information already," he said. "We're not making any special attempt."

Dr Bob Fredrickson, a local physician with a large number of gay patients, and members of the Gay Alliance for Equality disagree with Sullivan's assessment.

continued on page 19

"Are you playing the numbers game?" asks a City of Toronto Department of Public Health poster featuring this graphic. The poster advises lowering "the risk of AIDS by using a condom and reducing the number of your sexual partners," leading some to believe that it implies promiscuity causes the disease. After heated discussion, the AIDS Committee of Toronto agreed to help distribute the poster.



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CH12

'83

There was a time when you sighed over the young men and women who gave you the eye and said hello when you passed them on the Prince Philip Parkway through Memorial University in St John's. You figured they were just being Newfoundlanders. These days, however, you can't always be sure.

St John's has for years had an organized gay community but it was mostly organized as a circle of friends, which made it hard for the community to find recruits and for recruits to find it. The newly organized Gay Association in Newfoundland (GAIN) is working to change that, and a successful Lesbian and Gay Pride Week held this summer

will likely make the job easier.

There was a softball game down at Kelly's Brook Field, some films, a beer bash, barbecue, bowling and card nights, and a beach party and bonfire. "It takes a lot of time to organize all the events," says Theresa Walsh, GAIN's president. "But it feels good when you see a lot of people come out and have a good time."

Lesbian and Gay Pride Day is celebrated in most places on the anniversary of the Stonewall Riot in New York City. On June 27, 1969, police turned 400 gay men out of the Stonewall Inn, a bar on Christopher Street, arresting the staff and a few of the patrons, mostly drag queens.

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When the cops started putting the arrestees in a paddywagon, they resisted until the cops barricaded themselves inside the bar and waited for reinforcements. The Stonewall Riot lasted three days. It was not the start of the gay movement but it seemed to mark a change in its development, as pleas for acceptance gave way to demands for equal rights. Celebrations have been held around the world ever since.

It was the first time in St John's. It was also the first year that the Greater Vancouver Business Association took charge of most of the Vancouver celebrations, which were held July 29 to August 6, instead of late June as in most other places.

The Vancouver event began July 29 with a pancake breakfast as prelude to a parade, led by dozens of costumed marchers down Barrard and Pacific to Sunset Beach, where about 1,000 people met to mingle and hear speeches. Bob Gild, chairperson of the Gay Pride Day Committee, condemned attempts by the provincial government to do away with the human rights act, and Deputy Mayor Bruce York reiterated the city's commitment to community pluralism. Perhaps the strongest speech of the afternoon was by Svend Robinson, member of Parliament for Burnaby. He detailed the rise of attacks on gay people by all levels of government and pledged to continue to fight to have gay rights included in the federal Charter of Rights.

Gay Pride celebrations began as the Vancouver Gay Summer Games ended. Teams from the Pacific northwest and as far afield as Milwaukee and Sacramento competed in softball, volleyball, bowling and billiards.

Elsewhere in Canada, John Doyle and the Gay Pride Committee in Edmonton organized nine days of events, including art shows and film nights, as well as a baseball tournament and awards night. There was a church service conducted by Dignity (gay Catholics) and the Metropolitan Community Church.

The major winner on awards night was Michael Phair, chairman of the Privacy Defence Committee, who won both the Human Rights Award and the John De Smit Citizen of the Year Award for his outstanding work in the wake of the police raid on the Pisces Health Spa two years ago.

Montreal gay pride organizers received a \$7,000 grant from the provincial government to celebrate the gay version of Quebec's national holiday, held June 24. The day, although partially rained out, was topped off by an appearance by the musical group Montreal Transport Ltée.

Gay pride celebrations in Toronto were held for the first time at the University of Toronto, where about 2,500 people listened to entertainment and visited booths set up by 35 community groups. The Amazon Motorcycle Club led a parade of 1,500 people down Yonge Street. Surprisingly, Metro Toronto Police approved the parade route after repeatedly refusing a large peace group permission to parade on Yonge.

In New York City, a group of religious fanatics tried to stop the annual Christopher Street Liberation Day parade days before it was to begin. A lawsuit, seeking to halt the event, was filed by Citizens Against Sacrilege in the Media, Catholic War Veterans of the United States and the Rabbinical Alliance of America. The federal district court in Manhattan threw it out. Nonetheless, about 100 anti-gay protesters turned out to confront 100,000 lesbians, gay men and their supporters who took part in the parade.

AIDS was a major issue of concern to marchers in many US cities who demand-

ed more money for research. More than 300,000 people took part in a march in San Francisco, where the day was dedicated to people with AIDS: "Those who have died and those who are surviving." Among the participants was Gwendolyn Rogers, a black lesbian activist. "We must break the chains of militarism," she told the crowd. "We must demand that money for AIDS research and patient care be taken from the war machine."

In Boston, 20,000 people marched, chanting "Money for AIDS, not for war, US out of El Salvador." In Los Angeles, 90,000 people crowded Santa Monica Boulevard to watch their Gay Pride Parade. Between 20,000 and 30,000 took part in marches in Chicago and Washington, DC, and there were smaller numbers in Dallas, Fort Wayne, Atlanta, Phoenix, Columbus, and Portland, Oregon.

Elsewhere in the world, 8,000 lesbians and gay men from around the Netherlands paraded through Leiden. Gay Pride Day is held in a different city in the Netherlands each year and this year's was the most successful in some time.

In Australia, the mainstream media went wild over Blue Jeans Day. The reason, of course, is that AIDS has made everything about gay people news. Not all Australian coverage was negative, however. The Brisbane *Sun* ran articles on the need for more anti-discrimination and human rights legislation for lesbians and gay men.

In Mexico City, 10,000 lesbians and gay men gathered for a parade but ended up going in two different directions: the politicians one way and the not-so-politicos another. However, politics made it into both events. Speeches at the end of the first march criticized police repression of strikes and called for increased salaries to help Mexican workers deal with the country's record-level inflation. The second march, billed as a marcha-carnaval, was led by a group of drag queens past the US embassy, where they stopped to read a statement denouncing US intervention in Central America, and to burn an effigy of Uncle Sam.

Tom Stroud with Bill Kobewka in Vancouver, Nils Claussen in Edmonton, Jehuda Sofer and Nick Perrenet in Amsterdam, Gay Community News (Boston), The New York Native (New York), The Bay Area Reporter (San Francisco), The Washington Blade (Washington, DC) and CAMPAIGN (Sydney) □

Photos — Vancouver: David Myers; New York: Chris Chillman; Toronto: Lee Lyons (boys), Debbie Bloomfield (crotch); Chuck Groch (all others)

CRIME

Disco patrons catch suspected arsonist

SASKATOON — While lesbian and gay pride weekend was being ushered in around the world this year, members of the gay community here were having to vacate the commercial club Numbers.

At least one person attempted to set fire to Numbers at 12:30 pm June 25 after pouring gasoline at the front entrance. It was the second such attempt that evening, the first being unsuccessful. Over 100 patrons were evacuated from the premises. The fire was quickly put out and the customers were allowed back in by one o'clock.

Several patrons, including "The Legendary Judy Paté" (see p 42), caught a suspect. Police charged Donny Shy with setting the fire. It was the first such occurrence since Numbers opened in 1980. □

"There is a real need to get members of the gay community caring about AIDS," Fredrickson said. He has made efforts to arrange educationals with nursing professionals and public health groups and he feels there should also be a pamphlet aimed at the gay community.

The one Halifax AIDS patient who died was a black dockworker, not Haitian, who denied having had any gay sexual contacts. His case, according to a report from Health and Welfare Canada, "belongs to a small subset of individuals with unknown risk factors. Any future hypothesis concerning the mode of transmission of the putative AIDS agent will have to account for such unusual cases."

Winnipeg: Although Manitoba has no reported cases of AIDS at present, a large AIDS forum was held at Happenings social club August 14. The idea for the forum, which was also attended by provincial and city health officials, came mainly from Dr Richard Smith, a local gay physician who has a large number of gay patients. Smith attended a Denver AIDS conference in June and came back eager, in his words, "to get ahead of the game and do some preventive work." The Manitoba Gay Coalition, which organized the forum, has also produced a blood transfusion information pamphlet.

Vancouver: According to spokesperson Dr Brian Willoughby, AIDS Vancouver has set up a hotline (687-AIDS) and distributed a revised information pamphlet as well as sponsored a large community forum in early August.

Willoughby said that no financial support has been forthcoming from the city or the province, although he plans to ask the provincial VD control department to assist in paying for the latest pamphlet. AIDS Vancouver also hopes to apply for money from a federal job incentive programme to set up an office and staff. The St Pauls Lymphadenopathy Study Project received \$40,000 in early July from provincial lottery funds to study the swollen lymph gland condition common among gay men. More than 400 gay men are already participating in the project, as are three gay doctors with large private practices.

Federal: Health minister Monique Begin announced August 15 the creation of a National Advisory Committee on AIDS. The 16-member group of physicians and scientists, headed by Dr Norbert Gilmore, immunologist at Montreal's Royal Victoria Hospital, will act as a "national resource base for information and coordinated activities." It has taken the minister three-and-a-half months to respond to a series of recommendations from an ad hoc group of experts that had met in Ottawa May 5. Her major decision so far has been to alter the membership of the committee and make it ongoing. Begin will also ask the Treasury Board for an unspecified amount of money for AIDS research.

The Laboratory Centre for Disease Control reports 33 cases of AIDS as of August 1, of which 13 were documented in the last six months, and it is expecting confirmation of at least six more. Medical experts agree these official figures do not present an accurate picture. Toronto doctors, for example, know of ten cases in that city alone; Ottawa reports only ten for the entire province. These figures may change as more provinces make AIDS a notifiable disease, but Dr Alastair Clayton warned that notifiability is "helpful but not the whole answer." He cited as an example gonorr-



Still crazy (for each other) after all these years: George Hislop (left) and lover Ron Shearer acknowledge 25th anniversary greetings at a party held for them at Crispin's Restaurant August 4. Scaled down from the "Summer of '58" bash planned for the Palais Royale, the dinner was attended by some 60 guests, including George's 91-year-old mother, Ron's father, in his seventies, and many friends from the Toronto gay community.

rhea, which is a notifiable disease but is thought to be only 25 percent reported.

Of the 33 cases, 29 involve males and four involve females. Two of the latest cases reported were Haitian women. Homosexual men account for 17 cases. The Canadian breakdown by province:

	Total cases	Total dead
Quebec	17	12
Ontario	10	4
British Columbia	3	2
Nova Scotia	2	1
Alberta	1	1

Ed Jackson □

AIDS community groups in Canada:

AIDS Committee of Toronto, Box 55, Stn F, Toronto, ON M4Y 2L4. (416) 926-1626.

Collectif d'intervention communautaire auprès des gais, CP 29, succ Victoria, Montréal, QC H3Z 2V4. (514) 484-602.

AIDS Vancouver, Box 4991, Main Post Office, Vancouver, BC V6B 4A6. (604) 687-AIDS.

SOCIAL SERVICES

Association approves anti-bias amendment

TORONTO — Gay social workers and their clientele in Canada are one step closer to having their employment and service rights protected. The Canadian Association of Social Workers (CASW) has approved an amendment to their Code of Ethics that would make it a pro-

fessional violation for social workers to "discriminate against anyone on the basis of sexual orientation."

The amendment followed a lobbying campaign by the Toronto-based Association of Gay Social Workers (AGSW). They placed an advertisement in the Ontario Association of Professional Social Workers' newsletter last December. The ad, funded by the Gay Community Appeal of Toronto, called on the OAPSW to recognize the needs of both social workers and their clients to communicate honestly, and to amend the Code of Ethics to protect gay people.

The response was sympathetic and immediate. Gweneth Gowanlock, executive director of the CASW, replied to the AGSW on behalf of the national association. She announced that an amendment to the code would be put forward for adoption at the annual meeting of their board of directors, which was held in June. The board ratified the amendment at that meeting. Four of the five regional associations that comprise the CASW share the national code of ethics. Quebec has its own code which has recognized the rights of gay people for several years.

At this point it seems the amendment is little more than a symbolic gesture. Unlike some other professional associations (for example, the medical or legal professions), CASW does not have the power to certify or reprimand members and it has no direct influence on the policies of agencies that hire its members.

Some agencies may choose to adopt the CASW code. However, they may omit certain controversial clauses, and "sexual orientation" is often the most controversial.

One agency that will soon consider adopting the CASW standards is the Children's Aid Society of Metropolitan Toronto. In December 1980 they were negotiating with union officials (CUPE local 2316) who were seeking protection for the rights of gay social workers in the agency when Toronto *Sun* columnist Claire Hoy attacked the proposed reforms. Fearing a conservative backlash, Executive Director Doug Barr ended the negotiations. Later, he gave his verbal assurance to union local president Mike Jones that the agency would not discriminate against gay social workers. But the Children's Aid Society may again refuse to include this clause if they fear a negative reaction.

Even if it is adopted in full, the CASW code will not ensure the right of gay men or lesbians to volunteer with many agencies, especially those serving families or children. Most of these agencies, including the Children's Aid Society, fear that homosexuals make poor role models and that four to six hours of exposure per week to a gay volunteer will do the clients more harm than good.

Though most social workers will still be unable to communicate more honestly, the amended code is a significant development. It formalizes the social-work profession's support of gay individuals and it will give some agencies justification and courage to protect the rights of their gay social workers and clients.

"You need these things in writing," said a member of the AGSW. "In the past these issues have been ignored as if they don't exist." Ken Tomilson □

TORONTO BEAT

Strike averted. Romans Sauna employees ratified their first union contract June 30. It includes a seniority list, a grievance procedure and a 70 percent salary increase spread over the two-year life of the contract.

Darryl Arsenault, who represented the 13 workers at the bargaining table, said, "we didn't get everything we wanted," but he felt it was a satisfactory first collective agreement.

Negotiations began in February but were delayed by a Labour Relations Board hearing over an attempt to dismiss Arsenault by owners Bob and Jane Taylor. A conciliator brought in near the end of negotiations averted a strike.

Romans' employees are represented by the United Food and Commercial Workers, Local 725. The bath is the first gay-owned (yes, gay-owned) business in the city to be unionized.

Head tale: The Festival of Festivals, Toronto's annual fall film event, has been using a promotional folder that quotes raves from seven international film critics. One is by the *Village Voice's* Arthur Bell. "Toronto gives great Festival," he bumbles.

Ontario's tourist bureaucrats were using the same set of quotes until an alteration silently appeared which reads, "Toronto gives a great Festival." It seems a few complaints from unidentified indignant, who didn't like the original quote's "sexual implications," were enough to set the blue pencil working. They shoot horses, don't they?

But can they read more than titles? Vandals struck at the Metro Toronto reference library June 24, destroying \$1,500 worth of books. The subjects that interested them? Homosexuality, the Holocaust and sex between blacks and whites. An anonymous caller to the *Globe and Mail* said responsibility lay with the "White People's Iron Guard Central Committee." EJ KO

by Joy Parks

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Who me? Notes of a budding separatist

It has been hard for me to screw up my courage to enter this space. After all, I'm a writer, a literary critic. I'm not much of a political theorist or an activist. But lately, I've been uncomfortable with the fact that my work appears in *The Body Politic* — uncomfortable and frustrated to think that I'm trying to write about the strengths and talents of women for a magazine that appears, through advertising and seemingly anti-woman articles *ad nauseam*, to be catering to the same anti-human, pornographic, dollars-motivated machine that keeps women bound in chains, both literally and figuratively, a machine that objectifies all of us as pieces of meat for the taking. I've been so angry that I've considered removing my work from *TBP* and moving to safer ground. But that's the quitter's way out. I'm not going, fellows. I'm going to stay and fight.

But I've changed. I can't call myself a gay woman anymore. Not if "gay" means giving energy to pro-porn issues that damn and humiliate my sisters. I'm a lesbian. That means women first. But it is important to see how this metamorphosis came about.

March 30, 1983: It is a quiet evening at home, and my lover and I are reading the new April issue of *TBP*. Les frowns while reading her copy and says, "You should see Tim McCaskell's article on page 31." I do and I'm shocked. And angry. It's not that I mind being compared to a bonneted hatchet swinger of women's temperance. If one researches that movement carefully, one can see that its aims included making the home a safer place for women and children by attempting to lessen the number of batterings that were (and still are) a result of alcoholism. As a woman who loves women, I don't consider that bad company to be in. It was the tactic of the article that threw me. The tactic is called "divide and conquer," and it has been used on women for years. Remember "Hey baby, you don't want to be one of those libber broads — they're all dogs, no wonder they hate men. Probably all dykes." That tactic was tried for years in the civil rights movement and the New Left. Thank Goddess that some of the women in those movements had the foresight to see that even if the revolution was won, they'd still be in the kitchen making coffee or in the bedroom making "free" (meaning men are not responsible for babies) love. These women left to direct their energies to what counted in their lives — women's issues.

May 22, 1983: I'm sitting at a brunch at Chris Bearchell's house, among many women and two men. I've been feeling low after having spent the previous weekend at a women-only meeting in Chicago; there was an energy there that I have never been able to find in this city. Then I see the Red Hot Video ad and I'm livid. How could they do something so insulting to so many women readers. To me, the choice to run the ad was a political slap in the face, a theoretical kick in the ass. I don't want my column in the same issue as that ad. And I'm enraged to find that I'm the only woman in the room (besides my lover, who admits she is a separatist) who feels as I do. I'm told that women-only issues are "narrow" concerns. The hell they are. But I

still don't believe what I'm hearing. I remember crying that night (scratch that — dykes don't cry) because I could see how these women were replacing women's concerns with the concerns of a movement in which they are outsiders, a powerless token fringe. I saw these lesbians quite content not to protect other women from the kinds of emotional anesthesia that pornography brings, all for the sake of gay "anti-censorship." It looks like this, gentlemen: you've got the bucks, so you've got the power. And it looks as though you're going to print whatever you damn well please, despite what a good portion of your readership says. I think I've heard this song before. But I don't have to dance to it.

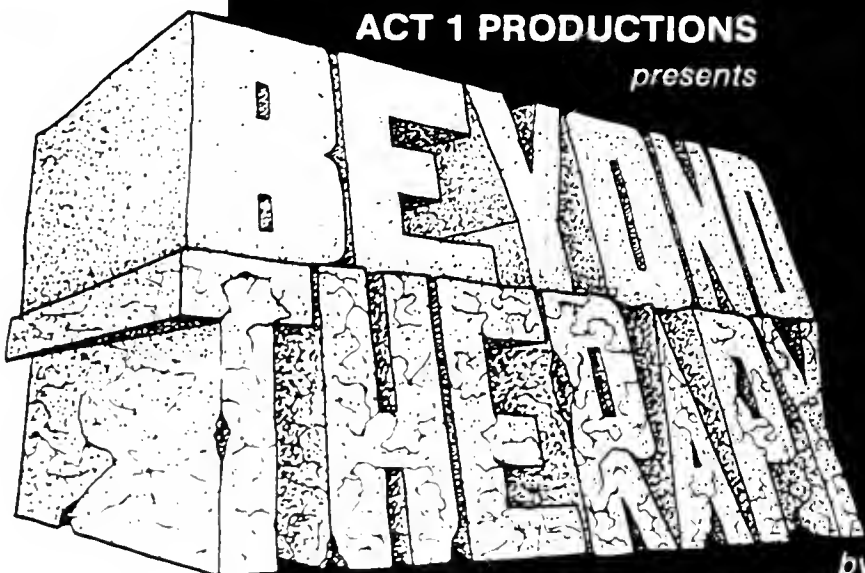
I'm not saying that there are not men who are opposed to *TBP*'s pro-porn stance, but then again, the magazine doesn't allow much space for gay men who aren't into poppers, cruising, whips and chains, etc. I know that there are gay men who are tired of that image and who think *TBP* has gone just a bit too far. But pornography is basically a women's issue — because of power and women's lack of power over their own bodies. No man will ever know, unless he chooses the role, what it's like to be looked at as just a hole for fucking. Women don't have that choice. Think about walking at night through a porno book and theatre district, thinking about what it is like to see those advertising images of women being abused, raped, humiliated, even killed, and knowing that some guy on the street sees the poster (or the book or the movie) and you as one and the same. Survive cat calls, live with the danger of rape around every corner. And live with the fact that these acts are manifestations of hatred against your sex, that these pornographic images are every lie, every cat call, every threat and danger to you *in extremis*.

No, boys, I won't support your movement. Not if it means supporting distributors of this sort of weaponry against me. No way.

But I know where the *TBP* attitude is coming from. Censorship mean that down the road gay men's porno flicks and mags will be outlawed. I have no problem with gay male porn for gay males, because as men you are not as powerless in the face of a pervasive historical and sociological state of mind that says you are dirt and weak and need to be raped and beaten. If gay men's porn is your ballgame, then swing your bat, but play it in your own space. Don't ask women to abandon an issue that deeply concerns their lives and survival. Don't try to divide us; we've been lost to each other too long. Don't rob us of ourselves for your own concerns. To quote poet Jan Clausen: "I'm a lesbian forfeit / the universe." My energy, my time, my strength are women-only commodities. I am a woman who loves women and I want to help build a world free of the ancient, organized hatred against women, hatred manifested in incest, battering, rape and pornography. I will commit myself to this even if it means divorcing myself from pro-pornographic (and therefore anti-woman) concerns of the "gay" movement.

If that makes me a lesbian separatist, then where do I pick up my card. □

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Gay leaders criticize US government's inadequate response to crisis

AIDS action: a 'policy of gestures'

WASHINGTON, DC — Testifying before the US House of Representatives Subcommittee on Intergovernmental Relations and Human Resources August 1, Virginia Apuzzo, Executive Director of the National Gay Task Force, condemned US federal government response to the Acquired Immune Deficiency Syndrome (AIDS) as a "policy of gestures."

Apuzzo cited six areas of government failure in the crisis: a failure to expedite funding for research; a failure to provide proper funding methods; a failure to stem AIDS hysteria through public education; a failure to address the question of the safety of the blood supply; a failure to include affected groups in decision-making; and a failure to recognize the rights of confidentiality and privacy of patients.

Stung by mounting criticism of his administration's response to the public-health emergency, Reagan signed into law on July 14 a bill providing for a \$30-million public-health emergency fund, three weeks after White House officials met with representatives of the gay community, including an AIDS patient. If Congress goes ahead to appropriate money for the fund, the resources will be under the discretion of the Human Services Secretary who could draw on it to fund AIDS research and public education. On the other hand, a \$12-million appropriations bill earmarked for AIDS research, already passed by the House and now in a House-Senate Committee, is likely to be vetoed by Reagan as part of his policy of cutting back on public spending. Reagan favours transferring funds from other programmes to meet AIDS research needs. The Centers for Disease Control in Atlanta have already been forced to shut down their hepatitis-control programme, and to cut back on VD control and childhood immunization to divert resources to AIDS work. "There is no excuse for the United States government faced with medical emergencies to force choices between groups who need help," said Apuzzo.

Apuzzo pointed out that research into the cause of AIDS will not be funded until October 1983 and the question of researching transmissibility of AIDS and finding markers for the illness in the blood supply is still in the future as far as government sponsored research is concerned.

The media have generally continued to sensationalize AIDS stories or to concentrate on how AIDS is supposedly changing the sexual mores of the gay community. In its cover story August 8, *Newsweek* produced a major feature on gay life and AIDS. *California Magazine* chose the week before Lesbian and Gay Pride Day to launch a story entitled "Whitewash," accusing San Francisco gay community leaders of suppressing information on AIDS in order to protect bar and bath business. Randy Stallings, president of the Alice B Toklas Democratic Club, said that "the outrageous lies in the article would be laughable were it not for the intense homophobia involved." Reverend Jerry Falwell has also jumped on the bandwagon. "A man



Gay Pride marchers in New York; Newsweek cover story: changes in behaviour? or in reporting?

reaps what he sows," Falwell told a San Francisco audience. "If he sows seed in the field of his lower nature he will reap from it a harvest of corruption." Falwell blasted the Reagan administration for not putting its "full weight against the gay plague," and called for the banning of homosexual blood donors, the closing of bathhouses and other cruising spots and the provision of "firm guidelines to public service and health workers who deal with high risk groups."

Fears of contagion, which have led to demands from prison, police and health-care officials for special protective clothing when dealing with AIDS risk groups, were fanned in July when the Centers for Disease Control reported that four cases of AIDS had been confirmed among health-care workers who did not belong to any high-risk group. It was subsequently revealed, however, that none of the four had a history of caring for AIDS patients or any known contact with AIDS patients' blood products. "This does not alter the basic proposition that no health provider has contracted AIDS by direct contact with AIDS patients," said an aid to Health and Human Services Secretary Margaret Heckler. Finally,

Heckler's department released a statement saying, "We have reason to think that none of them (the four health-care workers) have been totally forthcoming about their backgrounds."

Speculation as to the origin of AIDS continues to abound. The US weekly *Workers World* has been running a series of articles that attempts to link the development of AIDS to the reported CIA infection of the Cuban hog population with African swine fever in 1971. The disease subsequently spread to Haiti, Brazil and the Dominican Republic. The paper is basing its articles on the theory of Dr Jane Teas, from the Harvard School of Public Health, who thinks it is possible that the agent causing AIDS entered the human population through the eating of infected pork when the Haitian pig population was slaughtered to control the swine fever in the late seventies.

The Cuban government has responded angrily to speculation by Dr Caroline MacLeod of Miami University that AIDS may have been introduced into the hemisphere by Cuban soldiers returning from Angola. Kaposi's Sarcoma, a cancer that tends to affect children and young adults in equatorial Africa, has been linked with AIDS, and some scientists feel that AIDS may have long existed in that part of the world. The March 28 English-language issue of *Granma*, the official paper of the Cuban Communist Party, carried a front-page story entitled "Reply to Yankee Slander." The Cubans pointed out that no cases of AIDS have been discovered in their island, which has a high standard of public-health care and disease screening. The article attributed AIDS to declining health standards and the proliferation of "decadent practices" in the USA.

AIDS has also become an issue in Australia and New Zealand, where blood-bank officials have called for homosexuals to refrain from donating blood. Many angry New Zealand lesbians and gay men responded to the announce-

ment by returning their blood-donor cards, and in Sydney a picket was held in front of the Red Cross Blood Transfusion Service Centre. Right-wing homophobe Reverend Fred Nile has demanded that all gay people returning from the US be quarantined to prevent the further spread of AIDS to Australia.

The Jerusalem *Post* reported that five AIDS cases had been "definitely diagnosed" in Israel and that other cases were expected. So far there have been no reports of changes in blood-bank policy.

Meanwhile the latest statistics from the Centers for Disease Control in Atlanta suggest that the geometric rise in the number of AIDS cases may finally be leveling off. The number of new AIDS cases in the US was 31.9% higher than during the second half of 1982. The number of cases had previously been doubling every six months. There were 703 new cases reported between January and June 1983. Projections had led scientists to expect approximately 1,250 new cases in that period.

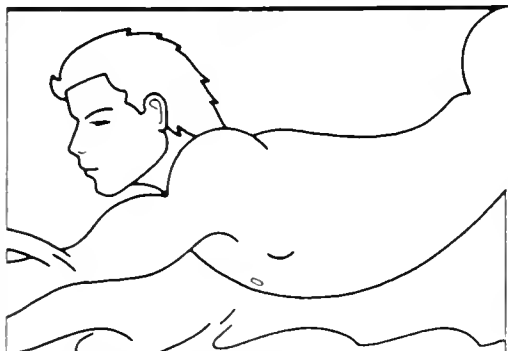
It is unclear what is slowing down the rate of increase, since changes in sexual practices should not yet have had an effect on AIDS cases if, as it is thought, the incubation period of the illness is 18 months. Some physicians feel that the population is developing anti-bodies, others that the causal agent may have mutated to a more benign form, while others claim the decrease may be due to patients' fears of confidentiality and a failure to report their illness. There were 1,640 AIDS cases reported in the US at the end of the first half of 1983 and the



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syndrome had affected all primary racial
groups.

Tests have begun using a new drug, In-
terleukin 2, on three AIDS patients.
Laboratory tests have shown that the
drug increases the ability of lymphocytes
to fight infections. Seven more people
will eventually be added to the test
group. Unfortunately, Interleukin 2 is
still extremely expensive and may cost up
to \$100,000 per patient. Even if the ex-
periments are successful, the drug is not
expected to eliminate the still unknown
cause of AIDS.

Finally, attempts are being made to
co-ordinate AIDS work in gay communi-
ties across the US. A national candle-
light vigil to demonstrate public support
for increased federal funding for re-
search is being planned for Washington
on October 8 and, after the Fifth Na-
tional Lesbian/Gay Health Conference
in Denver in June, national and local
AIDS groups voted to establish a nation-
al federation of groups involved in AIDS
work. The federation will be establishing
a Washington office charged solely with
co-ordinating efforts at lobbying for
more funding for research and
treatment. TM□

Finns lose location after article on AIDS

HELSINKI — Following a sensational
article on Acquired Immune Deficiency
Syndrome (AIDS) in *Ilta Lehti*, a
Helsinki evening paper, the Finnish gay
organization SETA was informed July 15
that they could no longer rent the restau-
rant/disco where they have been holding
twice-weekly dances.

Pictures of an American AIDS patient,
taken six months apart, were lifted from
a television programme on AIDS re-
search. They appeared on the front page
of the paper with the caption, "AIDS
eats its victims in front of your eyes."
The picture accompanied an interview
with two young Finnish gay men who
had travelled to Stockholm and said they
were terrified of contracting AIDS.

SETA has been renting the disco from
a company that owns a chain of hotels in
Finland. The group receives the entrance
fees while the receipts from the bar go to
the owners. Revenues generated current-
ly account for 75% of SETA's annual
budget.

Members of SETA plan to fight their
eviction, and will approach the Finnish
press council if necessary. According to
a Finnish delegate to the fifth annual con-
ference of the International Association
of Lesbians/Gay women and Gay men
(IGA), SETA's chances of regaining the
disco could be good. The manager of the
restaurant had spoken to the owner on
their behalf, saying that business will
suffer if SETA is evicted.

In a statement made at the IGA con-
ference, representatives of SETA assured
the IGA that the problems with the disco
would not affect plans for the 1984 IGA
conference to be held in Helsinki next
July. GR□

Goodstein attacks GRNL "boys and girls"

WASHINGTON, DC — Only months
after controversy swept the National
Gay Task Force last spring, the Gay
Rights National Lobby (GRNL), the
country's major national lobbying or-
ganization, is under fire from David
Goodstein, publisher of the *Advocate*.
In an editorial in the June 23 issue of the

magazine, Goodstein called for the resignation of GRNL executive director Steve Endean.

Goodstein accused the GRNL of a lack of professionalism, managerial incompetence and inexperience. "I believe we have boys and girls doing men's and women's jobs at the Gay Rights National Lobby and the Human Rights Campaign Fund," wrote Goodstein.

In response, 23 Washington gay leaders sent a letter to the *Advocate* in support of Endean. Endean himself refused to resign, pointing to his history of successes with the organization but admitting that he had been overextended as head of both the GRNL and the Human Rights Campaign Fund. In its first major electoral venture in 1982, the HRCF raised more than \$600,000 and won 81% of the Congressional races it supported. More recently, however, both the HRCF and the GRNL have experienced staffing and funding problems.

In a feature piece on the affair in *Philadelphia Gay News*, Dan Daniel pointed out two issues in the controversy. One is the firing of Goodstein's friend James Foster as HRCF field director last December. The second is a difference in strategy on fund-raising. While the GRNL has relied on a grassroots "constituent network" to raise funds and put pressure on government, Goodstein feels that "the time has come for our leaders to make real efforts to control the paranoia in their organizations and to make room for and welcome active support from the affluent and successful in our community, even if that support has some strings attached.... If Board members can't donate and are unwilling to raise money then they must simply depart."

Daniel concludes by accusing Goodstein of wanting to be "the power in American gay politics. He wants to build a network of rich white men to take over the boards of directors of our national gay organizations on the theory that these organizations cannot function adequately or properly without the money they would provide." TM

Congressman to stay following page probe

WASHINGTON, DC — Representative Gerry E Studds (D - Massachusetts) announced that he is gay in a speech made on the floor of the House of Representatives July 14, after the House Committee on Ethics revealed that he was involved in a sexual relationship with a male page in 1973. He is now the first openly gay Congressman.

The results of an investigation reported by Joseph Califano, counsel to the ethics committee, left Studds with two choices, he said: a full, public series of hearings into the allegations, or acceptance of a reprimand by the full House. There is no possibility of criminal charges, as the page was 17 at the time and the age of consent in Washington is 16.

Studds, who has "no plans whatsoever to resign," according to his chief of staff, accepted a reprimand stating that there is a "need to protect the privacy of other individuals... affected by these allegations."

Studds went on to question the procedures of the Committee on Standards of Official Conduct, saying that he does not believe the relationship in question — which was "mutual and voluntary, without coercion, without any preferential treatment expressed or implied, without harassment of any kind, which was private, and which occurred ten

years ago" — violated House Resolution 518, which deals with "improper sexual conduct," although he did say the relationship was "a serious error in judgment." The former page, who does not identify himself as gay, told the investigation committee that, although he was somewhat uncomfortable with the sexual aspect of his friendship with Studds, then 36, nothing happened that he would consider "destructive or painful."

Studds, a co-sponsor of the National Gay Rights bill, has won almost every bid for re-election since 1972 by a large majority. He cited demands on his time and energy in his decision not to call for a public enquiry. He believes that it would be more difficult for him to adequately serve his district, which includes Cape Cod and New Bedford, if he were required to testify before a hearing.

Besides discussing Studds's relationship, the Committee's report also alleged that Representative Daniel B Crane (R - Illinois) and page supervisor James C Howarth were involved in sexual relationships with female pages, also age 17, in 1979 and 1980. GR

Women meet in Peru; lesbian profile high

LIMA — More than 750 women from Latin America, the Caribbean and Europe met outside the Peruvian capital July 19 to 22 for the second Latin American Women's Conference. Special workshops drew lesbians who maintained a higher profile than ever before. The following week saw the first national conference of lesbians and gay men in Bogota, Columbia.

The women's conference was organized by a collective of representatives from different Peruvian feminist groups and was a festival of discussions, workshops, theatre, cinema and cultural events. The women affirmed that feminist issues must take their rightful place in the struggles against poverty, dictatorship and multinational exploitation now sweeping the continent.

Lesbians from Mexico, Brazil, the Dominican Republic and Peru made up the core of participants who focused on combatting attempts at discrediting feminism by association with lesbianism. Lesbianism was seen as an issue for the entire women's movement, since lesbians were oppressed because they refuse to submit to male sexuality and patterns of behaviour.

The conference declared that the women's movement in Latin America was both anti-patriarchal and anti-capitalist, and demanded full democracy to bring about changes in the institutions that oppress women. A resolution was sent to the Nicaraguan people to express solidarity and to denounce threats by the American fleet in Nicaraguan waters.

The next meeting of Latin American and Caribbean women is scheduled to take place in Brazil in 1985.

The Bogota conference was originally conceived as a regional conference of Latin American and Caribbean gay and lesbian groups, but last-minute difficulties made it impossible for Mexican, Venezuelan and Brazilian groups to attend. More than 50 representatives from 11 different Colombian organizations met to focus on the special problems facing gay liberation in Latin America, and how the movement could relate to the gay liberation movement in Europe and America.

Delegates took part in Bogota's first-ever Lesbian and Gay Pride Day parade June 28. According to Jairo Hernandez,

of *Ventana Gay*, festive and heavily made-up marchers paraded through downtown Bogota, flanked by police. "I don't know if they were supposed to be protecting us from the public, or public morality from us," said Hernandez.

Conference plenaries were held in the local of the District Association of Educators, a centre of political activity in the city. Organizers felt that this was significant recognition of the seriousness of the gay liberation movement in the country, and the meetings were reported unsensationally in both the local and international media.

As a result of the meeting, Bogota has offered to co-ordinate the International Gay Association Information Network, a move that will, it is hoped, strengthen the IGA's network in the Americas. □

TV series cancelled after gay appearance

CARACAS — For the first time, representatives of the Venezuelan gay liberation movement appeared on national television May 10 to talk about their struggle. The popular public-affairs series that aired the programme, RETO, was abruptly cancelled by network authorities the following week.

Response to the programme has been generally positive. However, a sympathetic treatment of homosexuality was the last straw for company executives, who announced that the series would be cancelled. Producer and director Aurora Martinez, a journalist, has dealt with such issues as violence against women and children, and female orgasm, in previous programmes — much to the dismay of the Caracas religious and political establishment.

Representatives from the Venezuelan gay magazine *Entendido*, who had appeared on the programme, called the move a "limitation on freedom of expression" and demanded that RETO be put back on the air. □

New owner planning Gay News relaunch


LONDON — Britain's major gay newspaper, *Gay News*, has been purchased by a 48-year-old businessman, Nigel Ostrer, who plans to relaunch the bankrupt publication August 18, 1983.

Ostrer was one of the four bidders at an auction held by the newspaper's liquidators late in May and reportedly paid £25,000 for the title and assets of the publication. Former *Gay News* staff, backed by private individuals, dropped out of the bidding after offering £21,000.

The new owner says the new *Gay News* will be "aimed at the average gay man and woman with interests in travel, fashion, gossip, entertainment, information and classified ads, and who appreciate a politically unbiased approach to news coverage." TM

World News Credits

Entendido (Caracas), *Gai Pied* (Paris), *SETA* (Helsinki), *Gay Reporter* (London), *Gay News* (Philadelphia), *Pink Triangle* (Wellington, New Zealand), *Campaign* (Sydney), *New York Native* (New York), *Gay Community News* (Boston), *The Washington Blade* (Washington, DC), *GLC Voice* (Minneapolis), *The Sentinel* (San Francisco), *Bay Area Reporter* (San Francisco), *The Gay News-Telegraph* (St Louis), *The Advocate* (San Mateo), *Workers World* (New York), Ken Lovett (Sydney), Jairo Hernandez (Bogota), Monica Riutort (Lima).



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TBP'S GUIDE TO WHAT'S ON IN

TORONTO

Music John Allec

□ **David Bowie.** With another album riding the charts and the airwaves awash with his hit singles, the popular English singer gives a monster pair of concerts. Sept 3 and 4 at Exhibition Stadium. Tickets \$22.50+ from 698-BASS.

□ **Lohengrin.** Wagner's opera about the knight in medieval Germany who commutes on a swan (which was once a little boy), and who is dreadfully paranoid about anybody knowing his name. Stars Siegfried Jerusalem and Ellen Shade. Sept 16, 20, 24, 28. O'Keefe Centre, Front & Yonge.

□ **Turandot.** Puccini's final opera, about the ice-cold Chinese princess melted by the passion of love — but not before a lot of lush melodies and costumes are paraded before the audience. Starring Martina Arroyo. Sept 23, 27, 29. O'Keefe Centre, Front & Yonge.

Stage Jon Kaplan

□ **Life Without Muscles (or: Growing Up Artistic).** Sky Gilbert's latest show is based on the art of David Hockney and the poetry of Thom Gunn. Previews Sept 21-22, opens Sept 23 at the Theatre Centre, 666 King St W. 862-0659.

□ **Burning Times.** New work about European witch hunts from the middle ages to today. Produced by the feminist group Midnight Hags. Through Aug 28. Tues-Sun at 8:30 pm and Sun mat at 2:30 pm. The Theatre Centre, 666 King St W. 862-0659.

□ **Noel & Gertrude.** Musical revue about the extraordinary personal and professional relationship between Noel Coward and Gertrude Lawrence (the original leads, you will recall, in *Private Lives*), with Tom Kneebone as Coward. Mon-Thurs, 9 pm; Fri-Sat, 8 and 10:30 pm. Previews begin Sept 12; opens Sept 21. Theatre in the Dell, 300 Simcoe St. 598-4802.

□ **Sheila Gostick.** The former "Divine Emissary of the Major Cult Figure" takes her stand-up comedy routine on the road. (Watch for a profile of Gostick in an upcoming issue of *TBP*). Aug 24. Cameron Hotel, 408 Queen St W. 364-0811.

□ **Beyond Therapy.** A full-length play by



Wowie Bowie: coming to Toronto September 3rd and 4th with "Let's Dance" and "Heroes"

Christopher Durang, author of *Sister Mary Ignatius*, about making a relationship work despite all the people who are needed to help. One of the central characters is bisexual. This show reportedly does for therapists what *Sister Mary* did for nuns. Solar Stage, First Canadian Place. Tues-Fri, 8:30 pm; Sat, 6 & 9 pm. Through Sept 24. 368-5135.

□ **What the Butler Saw.** Joe Orton's hysterically funny play about nudity, psychiatry and transvestism is turned into watered-down Neil Simon in this dinner-theatre production. Featuring several soap-opera personalities and little in the way of theatrical pleasure. Through Sept 3. Teller's

Cage, Commerce Court. 862-1434.

□ **Mass Appeal.** The two-character play by Bill C Davis about two priests, one of whom has had gay experiences. Arbor Theatre Co, Peterborough. Sept 1-17. (705) 748-3022.

□ **The Good Woman of Setzuan.** Adaptation of Brecht's play about the difficulty of doing what is "right." Presented by Mean Feet, a new feminist theatre group. Performances are in parks around the city through Sept 4. For times and locations, call 363-0420.

□ **Stratford Festival.** September highlights include Brian Bedford as a wonderfully funny and moving king in *Richard II*; Wycherley's Restoration comedy *The Country Wife*, directed by the talented Richard Cottrell; and two early Shakespeare comedies (*Love's Labour's Lost* and *Much Ado About Nothing*) by the young Shakespeare 3 company. Stratford, Ontario. 363-4471 (toll-free Toronto number).

□ **Shaw Festival.** September's highlights include the zesty *Cyrano de Bergerac*, a superb piece of theatre in which Heath Lambert demonstrates he *can* be moving onstage; the operetta *Tom Jones*, adapted by Christopher Newton and Sky Gilbert; Noel Coward's *Private Lives*, with an ideally cast Newton and Fiona Reid; and Coward's rarely produced *The Vortex*, a mother-son drama about November-June affairs and drug addiction, starring Geraint Wyn Davies and Frances Hyland. Niagara-on-the-Lake, Ontario. 361-1544 (toll-free Toronto number).

□ **Let My People Come.** A sex musical, with some lesbian and gay material. Basin St Cabaret, 180 Queen St W. Mon-Thurs, 8 pm; Fri-Sat, 8 and 11 pm. 598-3013.

Art Midi Onodera

□ **Gallery Nine-Forty.** The gallery for feminist art presents two exhibitions: *Sweet Gray Marie*, prints and drawings by Deirdre Chisholm, Sept 7-21; and *Facts & Artefacts*, work by Ana Santos, "about words 'n' birdshit," Sept 28-Oct 11. Gallery hours: Wed, 3 pm-9 pm, Thurs-Sat, 3 pm-7 pm. Opening nights: from 8 pm. 940 Queen St E. 466-8840.

□ **Carmen Lamanna Gallery.** Group show of gallery artists including favourites John Scott and General Idea. 840 Yonge St. 922-0410. Through Sept 1.

□ **Barbara Slater and Judith Rubin.** Slater's colour photographs examine the mother/housewife role and Rubin's b/w photographic diptychs create an interesting mix. Gallery 44, 205-109 Niagara St. 363-5187.

□ **Printmakers Gallery.** 65 original prints by 25 of Japan's best contemporary artists. 97 Winchester St. 923-5513. Sept 23-Oct 22.

TV/Radio Stephen Stuckey

□ **Fran Lebowitz.** In a repeat two-part interview with the eccentric author of humour bestsellers *Metropolitan Life* and *Social Studies*, Canada's favourite talk-show host Brian Linehan chats with Fran about the dangers of TV talk-show interviews. *City Lights*, CITY-TV. Part I: Aug 29 at 2 pm; Part II: Aug 30 at 2 pm.

□ **Stephen Barry.** Prince Charles's former valet and close personal friend gives an insider's view of life at the Palace, and reveals how the Royal Family spends their private moments. *You're Beautiful*, CITY-TV. Sept 3 at 3 pm.

□ **Holy Terror.** Morton Shulman speaks to the authors of *Holy Terror*, a book about the resurgence of fundamentalist religion. *Shulman File*, CITY-TV. Sept 3 at 8 pm.

□ **Dr Ruth.** New York's favourite radio sex therapist Ruth Westheimer discusses her book *Sexually Speaking*. *You're Beautiful*, CITY-TV. Aug 26 at 3 pm.

□ **Life in Samoa: Mead versus Freeman.** Controversy surrounding Margaret Mead's anthropological studies of the psychology of sex has risen anew. This programme discusses current anthropological theories. *Ideas*, CBC-Radio. Sept 6 at 9:05 pm.

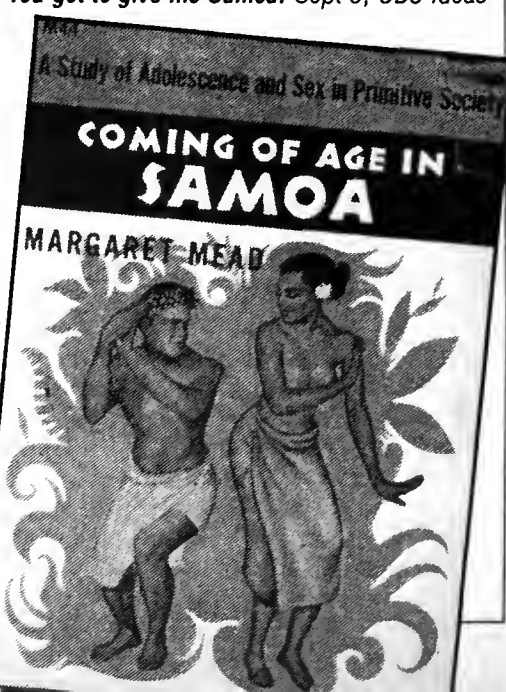
□ **Feminism and Family: The Debate Among Women.** A three-part radio series describing current women's issues, including the family, social history and Phyllis Schlafly. *Ideas*, CBC-Radio. Sept 14, 21 and 28 at 9:05 pm.

□ **Dissent and Subversion.** A bill establishing a Canadian Security Intelligence Service was introduced in May, 1983. This four-part series examines current political topics, ranging from covert surveillance to the hazy line separating dissent from "subversion" in a democratic society. *Ideas*, CBC-Radio. Sept 5, 12, 19, and 26 at 9:05 pm.

Cinema Stephen Stuckey

□ **Keiko.** Claude Gagnon's fine drama about a young Japanese woman who has difficulty achieving sexual freedom. Aug 30, 7 pm at

You got to give me Samoa: Sept 6, CBC Ideas



"Do I really want to do this?" Stand-up comic Sheila Gostick at the Cameron House, August 24



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THE FESTIVAL OF FESTIVALS

From September 9 to 17, excited throngs of dedicated movie freaks will elbow their way through howling mobs of glamour-crazed thrill seekers getting in line to see this year's movies. Watch for the Contemporary World

Cinema series selected by Kay Armatage, Wayne Clarkson and David Overbey — from the Netherlands comes Paul Verhoeven's *The Fourth Man*, an often absurd comedy about a gay writer who fantasizes a lot about sex, on his way to give a lecture when he encounters a handsome young man and gets into all kinds of trouble; Eric de Kuyper's *Casta Diva* examines man's relationship with his body in an everyday ballet of washing, dressing, and undressing, with operatic references from Bellini's *Norma*.

From the US comes Lizzie Borden's *Born in Flames*, a film about feminist militancy set in America after a revolution in which lesbian armies and oppressed women take up arms against the government. Also scheduled are two Canadian short films — Jeremy P's *David Roche Talks to You About Love*, a shortened version of Roche's terrifically funny performance piece, and Mose Mossanen's *Illegal Acts*, which is concerned with the problems of visibility for gay men.

Stranger Than Fiction, the documentary series, has scheduled Britain's *Chicken Ranch* by Nicholas Broomfield and Sandi Sissel, a look at a legalized brothel in Nevada. *Thin Line/Come On Children*, directed by Janis Cole and Holly Dale (of *P4W* fame) with Allan King, is a study of inmates in a maximum security mental health centre at the Penetanguishene Prison for the criminally insane. Nagisa Oshima's *Merry Christmas Mr Lawrence*, starring David Bowie, Tom Conti and Riyuchi Sakamoto will have its first Toronto screening.

Buried Treasures (the series devoted to forgotten and/or unwanted films) has been arranged this year by raven-haired Rex Reed. New York's tart-tongued celebrity film reviewer. His chic picks include John Cromwell's *The Goddess*, starring Kim Stanley as a young actress obsessed with becoming a movie star à la Marilyn Monroe. A very young Patty Duke portrays the actress as a young girl and has a poignant moment while talking to her pet cat: "Kitty, I got promoted today."

For more info, pick up a copy of *Now* or call the Festival office at 826-8243. SS

Festival fare: comic David Roche (above), and a soldier in *Born in Flames* (right)

Brighton Theatre (127 Roncesvalles Ave, 537-9767); and Sept 23, 7 pm at Fox-Beaches Theatre, (2236 Queen St E, 691-7330).

□ **Morgentaler.** A 1976 documentary by Dan Garson which examines the abortion debate in Canada and the struggle of the Montreal physician. Aug 28, 7 pm at Bloor Cinema (at Bathurst, 532-6677).

□ **The Hunger.** Tony Scott's beautiful film about a lonely vampire played by Catherine Deneuve, who tastefully seduces victims Susan Sarandon and David Bowie to achieve immortality. Sept 2, 9 pm at Brighton Theatre (127 Roncesvalles Ave, 537-9767).

□ **Fassbinder.** A number of Fassbinder's films are scheduled. *Querelle*: Sept 3, 9:30 pm at Bloor Cinema (at Bathurst, 532-6677); Sept 11, 7 pm at Brighton Theatre (127 Roncesvalles Ave, 537-9767). *Lili Marleen*: Sept 22, 7 pm at Kingsway Theatre (Bloor & Royal York, 236-1411). *Marriage of Maria Braun*: Sept 22, 9:30 pm at Kingsway. *The Stationmaster's Wife*: Aug 27 and 28, 9:30 pm at Revue Cinema (400 Roncesvalles Ave, 531-9959); Sept 11, 9 pm at Kingsway. *Veronika Voss*: Sept 3, 7 pm at Bloor Cinema.

□ **Glen or Glenda.** Edward Wood's astonishing study of transvestism starring Bela Lugosi. Sept 18, 9 pm at Fox-Beaches (2236 Queen St E, 691-7330).

□ **Fellini Satyricon.** Colourful, if moralistic 1969 fantasy based on Petronius's early novel about decadence, cannibalism, hermaphroditism, slavery, and so on, in ancient Rome. Sept 13, 9:15 pm at Fox-Beaches Theatre (2236 Queen St E, 691-7330).

ON THE TOWN

Sure to be the highlight of the fall for many people is the **No Name Dance** on September 10th. There's a double special: popular lesbian performer **Maxine Feldman**, who hasn't appeared in Toronto since the 1978 Anita Bryant rally, downstairs at 8 pm, and disco superstars **Jo...Lo**, until recently the Patrick Cowley Singers, upstairs at 1 am. Jo...Lo may be premiering one or two new songs written but left unproduced by the late Patrick Cowley.... Congratulations to the **TO Express**, who became the first Canadian team (!) ever to win the gay Canada Cup Tournament July 3 in Toronto. They beat out the Boston Buddies in the finals (who they actually lost to last year).... It was fun while it lasted: **The Back Door Baths** have closed, but memories of this small, pleasant estab-



lishment will remain, especially of its popular Tuesday nights. Also missed will be **Malloney's**. **Chaps** will open at 9 Isabella sometime in October, another gay complex with a bar, restaurant, and an upstairs disco, brought to you by the owners of **Boots**. The owners of **Dudes** reportedly wanted a new image, hence the change of name to **Crow Bar**; it's now fully licensed and features movies every night at 8 pm.... New groups in town: the **Toronto Association of Lesbian Professionals** (info: Sandy at 482-2023), and **Christos MCC**, presently with prayer group status but with hopes of becoming Toronto's second Metropolitan Community Church.... **Buddy's Beach Bustle** was cancelled due to lack of riders.... Bargain hunting? **Charly's** has reduced its cover charge to \$1 for the time being. A second beer at **Buddy's** on Monday and Tuesday nights is only 85¢.

John Allee

More to watch: an eyeful (above) in *Casta Diva*, and passion in *The Fourth Man* (below)



NO NAME DANCE

A LESBIAN AND GAY DANCE

SATURDAY, SEPTEMBER 10, 1983

CONCERT HALL • 888 YONGE ST • TORONTO

8 PM - 5 AM

PROCEEDS TO:
Gay Community Dance Committee

TWO DANCE FLOORS:
ONE DISCO ONE ROCK/NEW WAVE/WOMEN'S MUSIC

DJ'S: BARRY HARRIS, DAVE NASH, KRYS SHEPHERD, AL YOUNG,
LONA LANEY, BARS DROESE

HELD UNDER THE AUTHORITY OF A SPECIAL OCCASION PERMIT

TICKETS: AVAILABLE AT OLAD DAY BOOKSTORE

Admittance including performance: \$10.00
After performance: \$5.00
Refund \$3.00 for departure before 11:00 p.m.

JO ... LO (formerly
PATRICK COWLEY SINGERS)

performing their hits
THEY CAME AT NIGHT MIND WARP NEGATRON
WAX MEINERD
Performance begins at 1 a.m.

MAXINE FELDMAN

Lesbian singer-songwriter comic. One of
the foremothers in the lesbian community
music scene in the United States. Looking
forward to coming back to Toronto again
since her appearance at the Anita Bryant
Rally in 1976. Performance starts at 8 pm



EATING OUT

Greg Saint Louis

● Members of Lambda Business Council

□ **Abundance.** Plush dusky fleshtone, flora and coloursplash enliven any appetite, and the menu meets your demanding standards, from burgers to brochettes. Full bar, many beers. \$15-\$40 for 2. 81 Church St. 368-2867.

□ **Amsterdam Deli and Bakery.** Still the best in deli and dutch treats. 483 Church St. 927-8256.

□ **Barney's.** Breakfast and lunch. JUST PLAIN GOOD. \$10 or less for 2. 385 Queen St W.

□ **Bemelman's.** Pop singles bar and pricey restaurant. Fashionably cruisy, especially early Sunday. 83 Bloor St W. 960-0306.

□ **Café New Orleans.** See/be seen patio packed year 'round. Beer, wine, innocuous fare. Go for the view. 618 Yonge St. 922-2439.

□ **Carleval's.** Unaffected distinction in Italian dining at a languid pace. 158 Avenue Rd. 922-4787.

□ **Church St Café.** Gleaming cache of comestibles, consistent. Licensed. Daily to 12, Sun: 10 am-5 pm. \$10-30 for 2. 485 Church St. 925-1155.

● **Crispini/Buddy's.** Innovative european, local and vegetarian cuisines, great wine list. New happy hours, Sun-Thurs: 3-8 pm, Fri: 3-6 pm. Buddy Brunch at \$6.95. 66 Gerrard St E. 977-1919.

● **Dudes.** Full menu. 10 Breadalbane (behind Park-side Tavern). 923-6136.

□ **18 East Hotel & Tavern.** Inexpensive home-cooked meals. Daily prime rib special, \$4.95; Sunday brunch \$3.95. 18 Eastern Ave. 368-4040.

□ **Emilio's.** Sandwich stop/bar on lower east side.

Brilliant menu changes every week. \$20-40 for 2. 127 Queen St E. 366-3354.

□ **Fare Exchange.** Small neighbourhood café. 4 Irwin Ave. 923-5924.

□ **Fenton's.** Pre-eminent temple of refection. Less expensive room downstairs. \$60-100 for 2. 2 Gloucester St. 961-8485.

□ **Fiesta.** Bright, lively hyper-trend restaurant; unusual specials. 838 Yonge St. 924-1990.

□ **Figaro Ristorante and Cabaret.** Italian food, drag entertainment ('The Great Imposters Cabaret Revue'). Show at 9 & 11 pm, Mon-Sat, with cover charge. 21 Yorkville Ave. 923-3263.

□ **Hart's.** Homey open room features coeurs à la kitsch, all-day menu and desserts. Full bar. Casual, friendly staff, good prices. \$8-30 for 2. 225 Church St at Dundas. 368-5350.

● **Jennie's.** Personal touch in easy goin' piano bar-cum-business luncheon bar/restaurant. Live music Fri-Sun nites, and Sun all day happy hour. 360 Queen St E (at Parliament). 861-1461.

□ **Johnny K's.** Swank chromo-bar/supper salon on the beach. All day menu, brunch, full license. \$15-20 for 2. 1955 Queen St E. 698-7133.

● **Les Cavaliers.** Continental menu, daily specials. 418 Church St. 977-4702.

● **Lipstick.** Café-bar with full menu plus late-nite snack stuff. Music drifts from disco to nuevo wavo. 4:30 pm-3 am (4 am weekends). 2 for 1 brunch first Sun of month. 580 Parliament St. 922-6655.

□ **Living Well is the Best Revenge.** Late-date café open daily until 2, Fri & Sat to 4. Soup/-sandwiches, beer/wine. 692 Yonge St. 922-6770.

□ **Major Roberts.** Neighbourhood bar upstairs, dining downstairs. Inexpensive lunches; fixed-price Sunday brunch. 124 Harbord St. 968-7000.

□ **Mushrooms.** Dowdy downstairs dining room-

GLITZ AND MAWKISH SENTIMENT

March of the Falsettos. Toronto Free Theatre, June 22-July 31.

It's been happening a lot lately. People rush up to me and say, "You just HAVE to see the latest gay play on Broadway — it's a knockout, a really great encouragement to do gay theatre." Well, Torch Song Trilogy's Tony Award notwithstanding, I haven't liked any of them, and March of the Falsettos is a good example of what's wrong.

Falsettos is a kind of mini-opera or musical comedy without dialogue, an hour and a half of musical scenes and monologues with a vaguely narrative throughline: boy meets boy, boy has neurotic son, ex-wife marries son's psychiatrist, boy loses boy. The best thing about the show is the concept — a slightly impressionistic musical look at modern neurotic life. What it ends up being, however, is quite another thing altogether.

It seems possible to me that the show might be slightly diverting if you happened to catch it late at night in some dingy café on the East Side, and if it was performed with honesty and simplicity. After all, the music and lyrics at times have a Sondheimesque charm. But why do Broadway shows always have to turn out to be facile, shallow, and sentimental in the worst sort of way? Part of the fault here is performers such as Brian McKay (left, below, with Patrick Rose) and Liliane Stielwell, who really should be on TV (that's the best thing I can say for them). And the fact that this show boasts a sequined yarmulke (it offended me, and I'm not even Jewish) gives you an idea of the tone of the evening. The direction by Heinar Pillar is kind of witty, the sets are excruciatingly glitzy (please, no more mylar!). But it is finally the script, which instead of being a pointed look at modern relationships is mawkish and simpleminded, that ruins the show.

Another big problem — which it shares with Torch Song Trilogy — is that Falsettos is another play you can bring grandma to see even though it's about homosexuals. All homosexual angst is reduced to Neil Simon middle-class angst. At heart everyone in the play is concerned with important issues like getting dinner ready on time and how best to bring up the kids. The final image is of Marvin (father, gay) embracing Jason (son, straight) and urging him to be "a man," a clear case of "different factions of the audience please interpret this as is your wont." But however you interpret it, the play is firmly on the side of the American Family.

I guess I'm not. The boy actor playing Jason (Hadley Kay) was a doll, and I wanted to take him home and do things with him that this musical wouldn't approve of at all.

Sky Gilbert □



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Fully Licensed

Monday to Saturday
4pm til 3am

Sunday
4pm til 1am

10 Breadalbane, Toronto, 923-6136



Happy Hour Prices
4pm til 10pm - daily



Full Course Meals
5pm til 8pm daily



Movies & Popcorn
8pm - 7 days a week



D.J./V.J.
entertains nightly

Special
Tea Party 4pm Sunday, September 4th
with the sounds of Ted Bates
and tastes of many exotic drinks!



Lesbian Herstory: One Enid Smith in Bermuda in the the 1900s (see September 30th)

bar — attracts showbiz/gay crowd in late eve. 49 Front St E. 368-1898.

□ **The Outpost (at Hotel California).** Inexpensive menu. 319 Jarvis St. 925-6215.

□ **Peachtree Restaurant.** Burgers, salads, desserts. Till 1 am daily. 678 Yonge St. 967-4800.

● **Pimblett's.** Gaudy friendly British pub/bistro — import draught, desserts. 249 Gerrard St E. 929-9525.

□ **Queen Mother Café.** Cosy, informal place with reasonably priced soups, salads, sandwiches and desserts. 206 Queen St W. 598-4719.

□ **Raclette.** Sandwiches, salads, fondues, raclettes, and a truly amazing by-the-glass wine list. \$15-30 for 2. 361 Queen St W. 593-0934.

□ **Rivoli.** Multi-media hangout with a sidewalk café. Healthy foods with a Laotian twist, cheap bar. 334 Queen St W. 596-1908.

□ **Le Sélect Bistro.** Paris rive-gauche flair, jazz/blues tapes & daily specials. \$15-30 for 2. 328 Queen St W. 596-6405.

□ **Together.** Continental menu, specials. Sunday: allyoucaneat/ \$6. 457 Church St. 923-3469.

□ **Vines Wines Bar.** No profit pirates these, but snax smack of salt/sweet pub grub. \$10-20 for 2. 38 Wellington St E. 869-0744.

NIGHTLIFE

Discos

□ **Charly's.** 488 Yonge St, upstairs. 925-5517. Licensed bar/disco. Mixed. Fri, 10-3; Sat: 10-?.

□ **Club Manatee.** 11A St Joseph St. 922-1898. Male only; popular with the young. Fri & Sat: 10 pm-6 am; Sun: 10:30 pm-3:30 am. Live shows Sat at 2 am, Sun at midnight.

□ **Club Mystique.** 16 Phipps Ave (behind Sutton Place Hotel). 927-7707. Fri-Sat: \$6; Sun from 5 pm: \$5 including free beer.

□ **Pan AM Dances.** Tues nights at the Rivoli (334 Queen St W), 8 pm; and Sun nights at 14 Hagerman St (behind City Hall), 7 pm. Mixed, new wave.

□ **Stages.** 530 Yonge St. 928-0492. Mixed. Fri-Sat 12 to 5 am, Sun 10:30 pm-4 am. \$6.

□ **Twilight Zone.** 185 Richmond St W. 977-3347. New wave, mixed. Weekends only.

□ **Voodoo Club.** 9 St Joseph St (above Katrina's). 960-9335. New wave, mixed. Weekends only.

Bars

□ **The Albany Tavern.** 158 King St E. 861-1155. Lounge, beverage room, dance floor with DJ, patio.

□ **The Barn.** 83 Granby St. 977-4702. Casual stand-up bar and disco.

□ **Boots (at the Selby).** 592 Sherbourne St. 921-3142. Dance floor, lounge, casual dining room.

□ **Buddy's Backroom Bar.** 370 Church St. 977-9955. Chatty, casual stand-up bar.

□ **Bud's (at Hotel Selby).** 592 Sherbourne St. 921-1035. Video, dance floor.

□ **Cameo Club.** 95 Trinity St. 368-2824. Licensed private dance club for women. Fri and Sat only.

□ **Cornelius.** 579 Yonge St. 967-4666. Bar, generous dance floor, dining area.

□ **Crow Bar.** (Formerly Dudes). 10 Broadalbane St (laneway behind Parkside Tavern). 923-6136. Fully licensed. Mon-Sat, 4 pm-3 am; Sun 4 pm-1 am.

□ **Domino Klub.** 1 Isabella St. 968-1010. New wave, mixed. Mon-Sat, Fri & Sat till 4 am. \$2 cover.

□ **Katrina's.** 5 St Joseph St. 961-4740. Stand-up bar with dance floor. Open Fri and Sat to 4 am. Cover charge on weekends. Dining lounge.

□ **Les Cavaliers.** 418 Church St. 977-4702. Piano singalong bar, very chatty.

□ **The Outpost (at Hotel California).** 319 Jarvis St (side entrance). 925-6215. Leather and denim. Large patio, dining room, pool room.

□ **Parkside Tavern.** 530 Yonge St. 922-3844. Bar, dining room and men's beverage room.

□ **The Quest.** 665 Yonge St. 964-8641. Bar, dining room and upstairs disco.

□ **St Charles Tavern.** 488 Yonge St. 925-5517. City's landmark straight-owned gay bar.

□ **Together.** 457 Church St. 923-3469. Lesbian bar, dining room.

□ **The Tool Box.** Leather club bar. 18 Eastern Ave. 368-4040. Happy hour, 9-10 pm.

Baths

□ **The Barracks.** 56 Widmer St. 593-0499. Leather/denim. 6 pm-4 am; 24 hours on weekends.

□ **The Club.** 231 Mutual St. 977-4629. 24 hours.

□ **The Roman's Health and Recreation Spa.** 742 Bay St. 598-2110. 24 hours.

Accommodation

□ **Catnaps Guesthouse.** 246 Sherbourne St. 968-2323. Fifteen rooms, TV lounge, pool table and game room, laundry and kitchen facilities,

parking, sundeck. One or two people: \$25.

□ **18 East Hotel.** 18 Eastern Ave. 368-4040. Bar and dining room, 22 rooms, TV lounge, sauna, gym, laundry facilities, sundeck, free parking. 1 or 2 people: \$24, weekend rates.

□ **Hotel California.** 319 Jarvis St. 925-6215. 38 rooms, private baths, lounge. Bar and dining room. \$35 single, weekend rates.

□ **The Selby Hotel.** 592 Sherbourne St. 921-3142. Victorian-style hotel; bar, dining room. 72 rooms. No housekeeping. 1-2 people with private bath: \$35; without: \$27.

Beaches

□ **Hanlan's Point.** Gay beach is part of larger stretch of sand on Toronto Island's Hanlan's Point. Well-populated anytime in good weather and packed on weekends. Take Hanlan's Point ferry from Bay St ferry docks and walk across west end of island to find paths (bushes on left, sand on right) leading to southern tip. Call 367-8193 for ferry schedules.

□ **Kew Beach.** Gay stretch of sand and grass is part of string of beaches connected by boardwalk in East End area called The Beaches. Take the Queen streetcar east to Woodbine. Walk south to boardwalk and follow it east. Best territory lies west of the change house and east of Greenwood Race-track. Caution: mounted police patrol the beaches and nudity is a legal no-no. Another caution: tests have indicated that swimming here may be injurious to your health.

COMMUNITY

□ **Toronto Gay Community Council.** 105 Carlton St. 4th floor, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies

Social/political action

□ **Beaches Area Gays.** Meets Thurs nights, after 9 pm, at Continental Flair Lounge (in the Beach Mall), 1971 Queen St E (at Waverley).

□ **Bridges.** Drawer D062, c/o T8P, Box 7289, Stn A, M5W 1X9. Michael Riordon (922-0735). Group connecting lesbian, gay and third world liberation struggles.

□ **Chutzpah.** 730 Bathurst St, M5S 2R4 782-3942. Group for Jewish gay men and lesbians and friends.

□ **Coalition for Gay Rights in Ontario (CGRO).** Box 822, Stn A, M5W 1G3. 533-6824. Toronto office: 730 Bathurst St, M5S 2R4.

□ **Committee to Defend John Damlén.** 1508-914 Yonge St, M4W 3C8. 925-6729.

□ **Foolscap (Oral History Project).** Conducting interviews with gay people. John Grube, 961-8947.

□ **Foundation for the Advancement of Canadian Transsexuals (FACT) — Toronto.** 519 Church St Community Centre, M4Y 2C9.

□ **Gay Alliance at York.** c/o CYSF, 105 Central Sq, York University, 4700 Keele St, Downsview, ON M3J 1P3. 667-2515.

□ **Gay Asians Toronto.** Box 752, Stn F, M4Y 2N6. Monthly meeting and social. Info: Glad Day, 961-4161.

□ **Gay Community Appeal of Toronto.** Box 2212, Stn P, M5S 2T2. 869-3036. Fund-raising for gay and lesbian community projects.

□ **Gay Community Dance Committee (GCDC).** 730 Bathurst St, M5S 2R4. Organizes community fund-raising dances.

□ **Gay Fathers of Toronto.** Box 187, Stn F, M4Y 2L5. 967-0430, 967-4203, or 884-2638.

continued on p 30



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PRIVATE LIVES AT SHAW

Out in the City

**PULL-OUT AND
PUT-UP CALENDAR
OF EVENTS IN
TORONTO FROM
WEDNESDAY
AUGUST 24
TO FRIDAY
SEPTEMBER 30**

SEP TEM BER

Body Politic

WED/AUG 24

- ☐ **"Men At Work."** A night at the Outpost hosted by the Lanyards leather club, with prizes of \$25, \$10 and \$5 for best outfits — construction worker, cowboy, stenographer?? 319 Jarvis St. 925-6215.
- ☐ **Gay Community Council Meeting.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).
- ☐ **Sheila Gostick.** See *Stage*.

THURS/AUG 25

- ☐ **"What Being Gay Means."** Information for gays and non-gays in a one-evening seminar with Rev Brent Hawkes of the Metropolitan Community Church, sponsored by The Skills Exchange. 7-10 pm in the Bloor/St George area. Cost: \$20. For further info or to register, call 967-7690.

SAT/AUG 27

- ☐ **Metropolitan Community Church Picnic.** 1:30 pm at Hanlan's Point, Toronto Islands. Games, food provided — please call if you're planning to attend. 536-2848.
- ☐ **Out & Out Volunteers BBQ.** For those who have or would like to help organize outings. 927-0970.
- ☐ **Out & Out End of Summer Party.** Later that evening.... "Bring beer and wine and a determination to party!" 927-0970.

SUN/AUG 28

- ☐ **CGSL — Cruise '83.** The Cabbagetown Group Softball League takes over the Wayward Princess for an evening on the waves. Bar, buffet dinner and dancing, 7-11 pm. Only 300 tickets available, for \$20 from the Albany (861-1155) or Buddy's (977-9955).
- ☐ **GCDC Picnic.** For all past and present volunteers and members of groups in the Gay Community Dance Committee. Noon to 5 pm at Hanlan's Point, Toronto Islands. Bring your own goodies, and look for the pink balloons.
- ☐ **Dignity Service.** Bernadette Gasslein, of the Carmelite Spiritual Centre, speaks on: "You said WHAT?! and other responses to the Kingdom of God." See *Sundays*.
- ☐ **Out & Out Weekly Bike Outing.** Bikers leaving every Sunday at 11 am SHARP (rain or shine), from the 519 Church St Community Centre. Everyone welcome. 927-0970.
- ☐ **Chutzpah Monthly Brunch.** The gay Jewish group will meet at Café on the Park (174

Eglinton Ave W) at 1 pm. Everyone welcome. Info: 483-7412.

☐ **Morgentaler.** See *Cinema*.

MON/AUG 29

☐ **Fran Lebowitz.** See *TV/Radio*.

TUES/AUG 30

☐ **Keiko.** See *Cinema*.

WED/AUG 31

☐ **"Round-Up '83."** Bar night with the Spearhead leather club. The Outpost, 319 Jarvis St.

THURS/SEPT 1

☐ **Women Out Of Doors.** Details on WOODS outings for September were not available as



Jo...Lo: at No Name Dance, September 10

we go to press. If interested in participating in their activities, please call 463-0924.

☐ **Mass Appeal.** In Peterborough. See *Stage*.

FRI/SEPT 2

- ☐ **Algonquin Weekend Canoe Trip.** Friday am through Monday pm, with the Out & Out Club in the northern part of Algonquin Provincial Park. "Hear the wolves howl!" Contact Jan at 921-6947 as soon as possible. Cost: appx. \$75.
- ☐ **The Outpost — Weekend Extravaganza.** Including "Round-Up '83 Run," through

Monday at 319 Jarvis Street. 925-6215.

☐ **The Hunger.** See *Cinema*.

SAT/SEPT 3

- ☐ **Querelle.** See *Cinema*.
- ☐ **Stephen Barry.** See *TV/Radio*.
- ☐ **Holy Terror.** See *TV/Radio*.
- ☐ **David Bowie.** See *Music*.

SUN/SEPT 4

- ☐ **Crow Bar Tea Party.** Tea dance featuring disc jockey Ted Bates, and "many exotic drinks." From 4 pm. 10 Bredalbane St.
- ☐ **Children and Parents Picnic.** Organized by Gay Fathers of Toronto. 2 pm. For info, call 368-1166, 967-4203, or Brian at 884-2638.
- ☐ **Lesbian Mothers Potluck Brunch.** Food and friendship. 1-4 pm. Info: 465-6822.

MON/SEPT 5

- ☐ **Dissent and Subversion.** See *TV/Radio*.
- ☐ **Life in Samoa.** See *TV/Radio*.

TUES/SEPT 6

- ☐ **Integrity (Gay Anglicans) Eucharist.** Diocesan rite, with celebrant Fr. Galt. Monthly social follows. See *Tuesdays*.

WED/SEPT 7

- ☐ **Weeklong Southern Ontario Bike Tour.** Cycling and camping through next Wednesday with the Out & Out Club. "Or join up with the weekend group for a big Saturday night cook-out." Food/transportation shared. 927-0970.
- ☐ **Lutherans Concerned.** Meeting at a member's home at 8 pm. Info: David or James, 463-7354.
- ☐ **Lesbian Phone Line Meeting.** Prospective volunteers welcome. 348 College St, 3rd floor. 7 pm. 960-3249 (Tues evenings).
- ☐ **Sweet Grey Marie.** Opening night of Deirdre Chisholm exhibit, 8 pm. See *Art*.

THURS/SEPT 8

- ☐ **The Sacred Triangle.** Meeting of the gay and lesbian occult group. Info: 463-9688.
- ☐ **Gay Community Dance Committee.** General meeting, 7:30 pm at 519 Church St Community Centre.

FRI/SEPT 9

- ☐ **Out & Out — Third Anniversary Party!** Celebrate the hundreds of outings, dozens of adventures, and romances galore.... Champagne, birthday cake and fun. Book early —

last year was a sellout. \$10. Club members and guests. 927-0970.

SAT/SEPT 10

- **CGSL End-of-Season Party & Awards Night.** The Cabbagetown Group Softball League's annual celebration and presentation of trophies — friends and fans welcome. Cocktails (7 pm), buffet dinner (8 pm), followed by awards and dancing. Tickets \$15 (including food and beer while it lasts), available from the Albany (861-1155). 519 Church St Community Centre.
- **No Name Dance.** Another huge Gay Community Dance Committee event, with two special acts: lesbian singer, songwriter and comic Maxine Feldman performs downstairs at 8 pm; and disco recording stars Jo...Lo (formerly the Patrick Cowley Singers) perform a half hour of such hits as *Menageries* and *Mind Warp* upstairs at 1 am. Tickets \$10 (with a \$3 refund if you leave before 11 pm), available at Glad Day Bookstore. Post-performance admission is \$5. 8 pm-5 am. The Concert Hall, 888 Yonge St.

SUN/SEPT 11

- **Chutzpah Monthly Brunch.** 1 pm at the Golden Griddle Pancake House, Carlton & Church. Everyone welcome. Info: 782-3942.
- **Querelle.** See *Cinema*.

MON/SEPT 12

- **Noel & Gertie.** Begins previews. See *Stage*.

TUES/SEPT 13

- **Integrity Eucharist.** Third Canadian Rite. "Sexuality and Spirituality." See *Tuesdays*.
- **Fellini Satyricon.** See *Cinema*.

WED/SEPT 14

- **Feminism and Family.** See *TV/Radio*.

THURS/SEPT 15

- **Gay Fathers of Toronto.** Discussion meeting at 8 pm. Info: 368-1166, 967-4203, or Brian at 884-2638.

FRI/SEPT 16

- **Out & Out Camping.** Through Sunday in Pinnery Provincial Park. Info: 927-0970.
- **White Water Canoeing.** Thrills and chills with the Out & Out Club, through Sunday on the Pettawawa River. 927-0970.

SAT/SEPT 17

- **MCC Visits Canada's Wonderland!** Last month, the Metropolitan Community

**SEND ALL INFO TO:
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TORONTO M5W 1X9.
DEADLINE FOR
THE OCTOBER ISSUE:
THURSDAY, SEPT 8
•
FOR LATEST INFO
CALL 923-GAYS**



"Evidence": Ana Santos at Gallery Nine-Forty

Church took over a bloc of fifty seats for a great evening at the Bette Midler concert, and today they'll be going *en masse* to Canada's largest amusement park. The group rate is a bargain at \$6/person rather than \$15/person. Call 536-2848 as soon as possible to reserve your ticket (three dozen have already been reserved as we go to press).

□ **Horseback Riding.** Here's your chance, with Out & Out. Bring riding-type boots, warm gear and lunch. Cost TBA. 927-0970.

SUN/SEPT 18

- **The Second Annual CGRO Bike-A-Thon & Picnic.** Ready? Set? Wheeeee! The bikes pull away at 1 pm, with rest and resuscitation at the picnic from 5 to 7 pm. Many local groups will be sponsoring a rider; if you want to sponsor someone, or just want to ride, call CGRO at 533-6824. All proceeds go towards CGRO's work. Hanlan's Point, Toronto Islands.

Lohengrin: according to *The Gay Book of Days*, Lauritz Melchior, this century's most famous Lohengrin, had flings with Hugh Walpole, Jane Powell, and Hart Crane. At the O'Keefe Sept 16.



- **Out & Out Day Hike.** To Pretty River Valley. Info: 927-0970.
- **Glen or Glenda.** See *Cinema*.

MON/SEPT 19

- **Right to Privacy Committee.** Monthly general meeting. 519 Church St Community Centre, 8 pm.

TUES/SEPT 20

- **Sukka Decorating Evening.** To prepare for Sept 25 Chutzpah party. 7:30 am sharp at Joel's place. Info: 782-3942.
- **Integrity Eucharist.** Diocesan rite. "Are We Providing a Ministry?" See *Tuesdays*.

WED/SEPT 21

- **Out & Out Gardening Night.** Visiting Rosedale Gardens from 5:30 to 8 pm. First of two evenings (see Sept 28). 927-0970.
- **Lutherans Concerned.** Meeting at a member's home at 8 pm. Info: David or James, 463-7354.
- **Life Without Muscles.** Previews for Sky Gilbert's new play begin. See *Stage*.
- **Noel & Gertie.** Opening night. See *Stage*.

THURS/SEPT 22

- **Gay Community Dance Committee.** General meeting. 7:30 pm at 519 Church St Community Centre.

FRI/SEPT 23

- **Life Without Muscles.** Opening night of Sky Gilbert's new play. See *Stage*.
- **Printmakers Gallery.** Opening of Japanese exhibition. See *Art*.
- **Keiko.** See *Cinema*.

SAT/SEPT 24

- **MCC's Festival of Love.** The Metropolitan Community Church hosts a banquet, variety show and dance. Banquet and show begin at 6:30 pm, dance starts at 9 pm (separate tickets for dance available). Call 536-2848 in advance for reservations.
- **519 Third Annual Fundraising Auction.** Come at 5:30 for chili, rolls and salad (\$3.99). Auction begins at 7:30 pm (no charge), and includes art work, dinners for two, and "everything from synthetic minks to kitchen sinks." 519 Church St Community Centre. 923-2778.

SUN/SEPT 25

- **Holyday: A Sukkot Party.** A celebration with Chutzpah, the gay Jewish group. 1 pm at Joel's place. Info: 782-3942.
- **MCC Festival Service.** As a result of many requests, the Metropolitan Community Church today inaugurates a Sunday morning service to add to their Wednesday and Sunday evening services. All welcome. 11 am, 730 Bathurst St. 536-2848.
- **Bruce Trail Hike.** Out & Out visits the Rock Chapel and the Royal Botanical Gardens. Info: 927-0970.

TUES/SEPT 27

- **Integrity Evensong.** With Book of Common Prayer. Program: Ministry to the Church. See *Tuesdays*.

WED/SEPT 28

- **Out & Out Gardening Night.** Second of two evenings (see Sept 21). "Preparing your garden for next season." 927-0970.
- **Gay Community Council Meeting.** Forum for sharing info and debating issues. 519 Church St Community Centre, 7:30 pm. Info: 923-GAYS or CGRO (533-6824).
- **Facts & Artefacts.** Opening night of Ana Santos exhibition. See *Art*.

THURS/SEPT 29

- **Gay Fathers Meet Phil Donahue.** Gay Fathers of Toronto discusses the Phil Donahue show featuring local gay fathers Robert Knight and Michael Dorman (profiled in last May's *Life*). A videotape of the program will be shown. 8 pm. Info: 368-1166, 967-4203, or Brian at 884-2638.

FRI/SEPT 30

- **"Finding Lesbian Herstory."** A new, expanded version of Frances Rooney's popular slide show of images from the past. All women welcome. Discussion will follow. 8 pm at 730 Bathurst St. Tickets \$5, available at door or by reserving at 487-8534.

MONDAYS

- **The Women's Group.** Collectively run support and consciousness-raising group for lesbians. 519 Church St, 8 pm. Contact Raechel (926-0527).
- **Judy Garland Memorial Bowling League.** 9 pm. For info, ask at Buddy's, Crow Bar, Boots or the Albany.
- **Overeaters Anonymous.** For gays and lesbians. 8 pm, 730 Bathurst St.

TUESDAYS

- **Integrity (Gay Anglicans).** Church of the Holy Trinity (Eaton Centre). 7:30 pm. 593-6217.

WEDNESDAYS

- **Metropolitan Community Church.** Mid-week services. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.
- **No-Name Café.** For people who want an alternative to the bar scene. A place to relax, with coffee, tea and conversation. 519 Church St, 8-10 pm.
- **Toronto Addicted Women's Self-Help Network.** Self-help group for women addicted to alcohol and other drugs. Central Neighbourhood House. 349 Ontario St, 7 pm. Info: 961-7319.

THURSDAYS

- **Canadian Gay Archives.** Open for research and tours, 7-10 pm. 24 Duncan St, fifth floor. Info: 977-6320.
- **Beaches Area Gays.** Gets together at 9:30 pm at Continental Flair Lounge, 1971 Queen St E (at Waverley Rd).
- **Married Lesbians.** Support discussion group sponsored by Spouses of Gays. 1:30 pm, 206 St Clair Ave W. 967-0597.
- **TAG Coming Out Group.** Meets in private home. Supportive atmosphere for people coming to terms with their sexuality. 8 pm. Info: 964-6600.
- **Judy Garland Memorial Bowling League.** 9:30 pm. Info: ask at Buddy's, Crow Bar, Boots or the Albany.

WEEKENDS

FRIDAYS

- **Riverdale Volleyball League.** For info, ask at the gay-owned bars.
- **Gays and Lesbians at U of T.** 8 pm at International Student Centre, 33 St George St. Check 923-GAYS for weekly topic.

SUNDAYS

- **Dignity/Toronto.** Gay Catholics and friends. Mass or worship followed by discussion. Lynch Hall, Our Lady of Lourdes Church (Sherbourne St, south of Bloor), 4 pm. Wheelchair-accessible. 960-3997.
- **Metropolitan Community Church.** Singspiration at 7:10, worship at 7:30 and fellowship following. 730 Bathurst St. Wheelchair accessible, amplified for the hearing-impaired.
- **Christos MCC.** Worship service at 7 pm, 3rd floor of Hotel California, 319 Jarvis St.
- **Alcoholics Anonymous.** High Noon Gay/Lesbian Group. 12 noon, 730 Bathurst St. Speaker. Open to all.

PHONELINES

- **530-GAYS.** 530-4297
24-hour recording for gay youth.
- **Gaycare Toronto.** 243-5494
Seven days a week, 7-11 pm.
- **Lesbian Phoneline** 960-3249
Tues 7:30-10:30 pm.
- **Lesbian & Gay Youth Toronto** 533-2867
Mon, Wed, Fri, Sat, 7-10:30 pm.
- **Spouses of Gays** 967-0597
Wed and Thurs 6:30-8:30 pm.
- **Toronto Area Gays (TAG)** 964-6600
Mon-Sat 7-10:30 pm.
Counselling, info.
- **Bisexuals International.** (215) 634-6244
(Philadelphia).
- **CIRPA** 960-6318
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Social/political action continued from page 27

- **Gay Liberation Against the Right Everywhere (GLARE)**. Box 793, Stn O, M4T 2N7.
- **Gay SIG**. Drawer C622, c/o The Body Politic, Box 7289, Stn A, M5W 1X9. Group of gay members of MNSA in Canada.
- **Gay Self-Defence Group**. Box 793, Stn O, M4T 2N7. 423-4803. Organizes courses in self-defence in and outside of Toronto.
- **Gays and Lesbians at U of T**. c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. 926-1233 (Mike).
- **GEM Gay Community Outreach**. Box 62, Brampton, ON L6V 2K7. Peel Region (Brampton-Mississauga) group for gays and lesbians. Gayline West: 453-GGCO.
- **GLAD (Gay/Lesbian Action for Disarmament)**. Box 5794, Stn A, M5W 1P2. 921-1938.
- **Glad Day Defence Fund**. 648A Yonge St, M4Y 2A6. 961-4161. Make cheques payable to Hamburg/Trolope in trust for Glad Day Defence Fund.
- **International Gay Association (Toronto)**. c/o Gay Community Council.
- **Lesbian and Gay Academic Society**. c/o SAC, 12 Hart House Circle, M5S 1A1. 921-5317 (Conrad) or 924-6474 (Alexandra).
- **Lesbian and Gay History Group of Toronto**. Box 639, Stn A, M5W 1G2. 961-7338.
- **Lesbian and Gay Pride Day Committee**. Box 793, Stn O, M4T 2N7. Organizes end of June celebration.
- **Lesbian and Gay Youth Toronto**. 730 Bathurst St, M5S 2R4. 533-2867. Phone counselling: Mon, Wed, Fri, Sat 7 pm-10:30 pm.
- **Lesbian Mothers' Defence Fund**. Box 38, Stn E, M6H 4E1. 465-6822.
- **Lesbian Speakers Bureau**. Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.
- **Lesbians Against the Right**. Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.
- **Metamorphosis**. Box 5963, Stn A, M5W 1P4. Transsexual counselling and services.
- **New Democratic Party Gay and Lesbian Caucus**. Box 792, Stn F, M4Y 2N7. 964-1049.
- **New Dimensions**. Social group for women, meets approximately every third week. Info: Gayle, 683-8691.
- **The New Voice**. c/o 519 Church St, M4Y 2C9. Lesbian and gay choir.
- **Parents and Friends of Lesbians and Gays Toronto**. 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.
- **Parents of Gays Mississauga**. c/o Anne Rutledge, 3323 Kings Mastings Cres, Mississauga L5L 1G5. 820-5130.
- **Right to Privacy Committee (RTPC)**. 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 368-4392.
- **Rosemary's Women's Group**. 519 Church St Community Centre. Info: Rachel 926-0527. Collectively run support and consciousness-raising group for lesbians.
- **Spouses of Gays**. c/o Caryn Miller, 260 Carlton St, M5A 2L3. Phone: 967-0597 Wed, Thurs 6:30-8:30 pm.
- **Toronto Gay Patrol**. Self-governing group of lesbians and gay men patrolling downtown core of city. c/o 29 Grenville St, Apt 2, M4Y 1A1. Info: Peter, 368-6971, or Chris, 968-6744.
- **Toronto Rainbow Alliance of the Deaf**. Box 671, Stn F, M4Y 2N6.

Health/social services

- **After You're Out**. Weekly groups for gay men meeting for 10 weeks to discuss personal goals, problems, topics of interest. Organized by TAG. Info: 964-6600.
- **AIDS Committee of Toronto**. Box 55, Stn F, M4Y 2L4. Support services for persons with AIDS: public education, especially to high-risk groups.
- **Alcoholics Anonymous**. Lesbian/gay fellowships. 964-3962.
- **530-GAYS**. 24-hour recorded messages for young lesbians and gays. Four to five minutes of supportive info on dealing with parents, friends, tears and coming out problems. Drawer C614, c/o TBP, Box 7289, Stn A, M5W 1X9.
- **Gaycare Toronto**. Phoneline 243-5494 from 7-11 pm seven days a week. Free face-to-face drop-in counselling service in the downtown area. Drop-in Thurs 7-10 pm. 519 Church St Community Centre. Group sessions.
- **Gay Counselling Centre of Toronto**. 105 Carlton St, 4th floor, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and gay men. Call for appt or drop in.
- **Gay Men's Discussion Groups**. Sponsored by U of T Sex Ed Centre. 978-3977.
- **Hassle-Free Clinic — Men**. 556 Church St, 2nd floor, M4Y 2E3. 922-0603. VD info, testing and treatment. Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 11 am-4 pm. VD testing at baths: Roman's, Fri from 9 pm; The Backdoor, every second Tues from 9 pm; The Club, every second Wed from 9 pm.
- **Lesbian Phoneline**. Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.
- **Sex Ed Centre**. c/o U of T Office of Admissions, 315 Bloor St W, Room 107, M5S 1A3. Devonshire and Bloor Sts, behind Admissions Bldg. 978-3977. Sex counselling for U of T campus. Gay counsellors every Tues, 10 am-9 pm.
- **Toronto Area Gays**. Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Sat, 7 pm-10:30 pm.
- **Tri-Aid Charitable Foundation**. 8 Irwin Ave, M4Y 1K9. Gay youth, streetwork, parkwatch, public education, agency consultations.

Professional

- **Association of Gay Social Workers**. Box 182, Stn O, M4A 2N3. Social work students welcome.
- **Gays in Health Care**. Box 7806, Stn A, M5W 1X7. 920-1882. Includes nurses, physicians, medical students and psychologists.
- **Toronto Association of Professional Lesbians**. Info: Sandy at 482-2023.
- **Toronto Lambda Business Council**. Box 513, Adelaide St Stn, M5C 2J6.

Religious

- **Christos MCC**. 922-9871 or 489-4293. Non-denominational worship group, outreach to gay, lesbian, and third world communities.
- **Chutzpah**. See Social/political action listings.
- **Dignity/Toronto**. Box 249, Stn E, M6H 4E2. 960-3997. Group for gay and lesbian Catholics and friends.
- **Integrity/Toronto**. Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends. 593-6217. Chaplains available for pastoral counselling through this number.

- **Lutherans Concerned**. c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. 463-7354 (David or James). Support and fellowship for gay and lesbian Lutherans and their friends.
- **Metropolitan Community Church**. 730 Bathurst St, M5S 2R4. 536-2848. Christian church with special ministry to gay community.
- **The Sacred Triangle**. 72 Ivy Ave, M4L 2H7. 463-9688. Lesbian and gay occultists and spiritualists.
- **The Sisters of Perpetual Indulgence**. Drawer DPI, c/o TBP, Box 7289, Stn A, M5W 1X9.
- **Spirit**. 730 Bathurst St, M5S 2R4. 248-1733 or 482-1817. Support group for gay and lesbian Salvationists and friends.
- **Toronto Organization of United Church Homosexuals**. Box 626, Stn O, M4T 1L0.

Sports

- **Cabbagetown Group Softball League**. Box 42, Stn L, M6E 4Y4. 863-0438.
- **Front Runners Toronto**. Box 8, Adelaide St Stn, M5C 2H8. Gay men and women's running club.
- **Judy Garland Memorial Bowling League**. Info: bulletin boards in Buddy's, Oudes, The Barn or Boots. Sept-May season; also summer league.
- **Out and Out Club**. Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people. Include phone number.
- **Riverdale Volleyball League**. Sept-April season. Info at Oudes, Buddy's and Albany Tavern.
- **Salukis**. All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.
- **Toronto Historical Bowling Society**. Box 800, 181 Gerrard St E, M5A 2E5. Sept-May season.
- **Women Out Of Doors (WOODS)**. Sharing of outdoor skills, outings. Info: 530-4007.

Publications/information

- **Action!** Irregular publication of Right to Privacy Committee, 730 Bathurst St, M5S 2R4. 924-4523.
- **The Body Politic**. Box 7289, Stn A, M5W 1X9. 977-6320. National lesbian and gay monthly.
- **Canadian Gay Archives**. Box 639, Stn A, M5W 1G2. 977-6320.
- **Gay Community Calendar**. Call 923-GAYS. Box 8, Adelaide St Stn, M5C 2H8. 24 hour recorded message of weekly events. To get info listed call 656-0372 between 7-10 pm Mondays.
- **Gayline West**. 453-GGCO. Community info for Mississauga and parts west of Metro.
- **Glad Day Bookshop**. 648A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6.
- **Grapevine**. Box 38, Stn E, M6H 4E1. Lesbian Mothers' Defence Fund newsletter. 2-3 issues/year.
- **Integrity/Toronto Newsletter**. Box 873, Stn F, M4Y 2N9.
- **Lesbian Archives**. Box 928, Stn O, M4T 2P1.
- **Lesbian/Lesbienne**. National newsletter. 367-0589 (Kerry).
- **Metamorphosis**. Box 5963, Stn A, M5W 1P4. Newsletter for transsexuals.
- **Pink Ink**. Box 287, Stn H, M4C 5J2. 423-4803. National lesbian and gay monthly.
- **The Web**. 821-1416. Free monthly newsletter of women's events. Available at SCM Bookstore, 519 Church St Community Centre, Cameo, Together, Toronto Rape Crisis Centre, or MCC.

Women's resources

The following is a select list of women's services in Toronto of particular interest to lesbians.

- **Broadside**. Box 494, Stn P, M5S 2T1. 598-3513. Monthly feminist newspaper. Substantial contributions by lesbians.
- **Constance Hamilton Housing Co-op**. For women only. 523 Melita Cres, M6G 3X9. 532-8860.
- **Fireweed**. Box 279, Stn B, M5T 2W2. 977-8681. Feminist quarterly of politics and the arts.
- **Hassle-Free Clinic — Women**. 556 Church St, second floor, M4Y 2E3. 922-0566. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals. Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thurs, 4 pm-9 pm. Call ahead.
- **International Women's Day Committee**. Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist feminist organization.
- **Jessie's Centre for Teenage Women**. 154 Bathurst St, M5V 2R3. 365-1888. Multi-service agency. Lesbian-positive.
- **Macphail House**. 389 Church St, M5B 2A1. 977-1037. Long-term YWCA residence for women 16-25. Shared co-op apartments.
- **Nellie's Hostel for Women**. 275A Broadview Ave, M4M 2G8. 461-1084. Temporary hostel for women 16 and over, including mothers with children.
- **Sound Women**. c/o Ryerson Women's Centre, SURPI, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN (102.9) FM (via Rogers cable). To place announcements, call 598-9838.
- **Stop B6**. 86 Madison Ave, M5R 2S4. 922-3271. Crisis housing and social service centre for women under 25.
- **Times Change Women's Employment Centre**. 22 Davisville Ave, M4S 1E8. 487-2807. 9-5 Mon-Thurs, 9-2 Fri. Employment counselling, job search and career planning workshops.
- **Toronto Addicted Women's Self-Help Network**. Suite 202, Box 2213, Stn P, M5S 2T2. Phoneline: 961-7319. Self-help group for women addicted to alcohol and other drugs. Weekly meetings.
- **Toronto Area Caucus of Women and the Law**. Box 231, Stn B, M5T 2T2.
- **Toronto Rape Crisis Centre**. Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.
- **Toronto Women's Bookstore**. Hopes to re-open in November.
- **U of T Women's Newsmagazine**. For feminists on and off campus. 44 St George St, 2nd flr, M5S 2E4. Info: Brenda 534-4021.
- **Women Against Violence Against Women**. Box 174, Stn D, M6P 3J8. Committed to action from a feminist perspective against various aspects of violence against women.
- **Women in Trades**. c/o Times Change, 22 Davisville St, M4S 1E8. 534-1161.
- **Women's Counselling, Referral and Education Centre**. 348 College St, M5T 1S4. 924-0766. Therapy, counselling, info.
- **Women's Cultural Building Hotline**. 534-1682. Phoneline for women's events.
- **Women's Media Alliance**. c/o 940 Queen St E, M4M 1J7. Phyllis Waugh, 466-8840.
- **Women's Resource Centre, OISE**. 252 Bloor St W, M5S 1V6. 923-6641, Ext 244. Books, periodicals, audio & video tapes.
- **Womynly Way Productions**. 427 Bloor St W, M5S 1X7. 925-6568. Company bringing concerts, dance and theatrical performances to the city.

My cousin Ivan once said to me, "I hate Summerland so much that if I had the money I'd buy it up and close it down." He was expressing a very common attitude of gay and lesbian people who, like me, grew up in small towns. I shared my cousin's attitude until my job took me to Castlegar, for two weeks. The two weeks stretched into three years and, although I've decided that for now Vancouver is the place for me, those three years were a surprisingly enjoyable, interesting experience. I now feel that I can live anywhere and even enjoy it. I am not stuck in the city.

During my three years in Castlegar in the southern interior of British Columbia I met many gay people who are committed to non-urban lives. Some are happy with their existence, some are troubled and struggling. All are united in their resentment of the city dweller's patronizing notion that they are somehow inferior; in fact they need a great deal of strength to live the way they do.

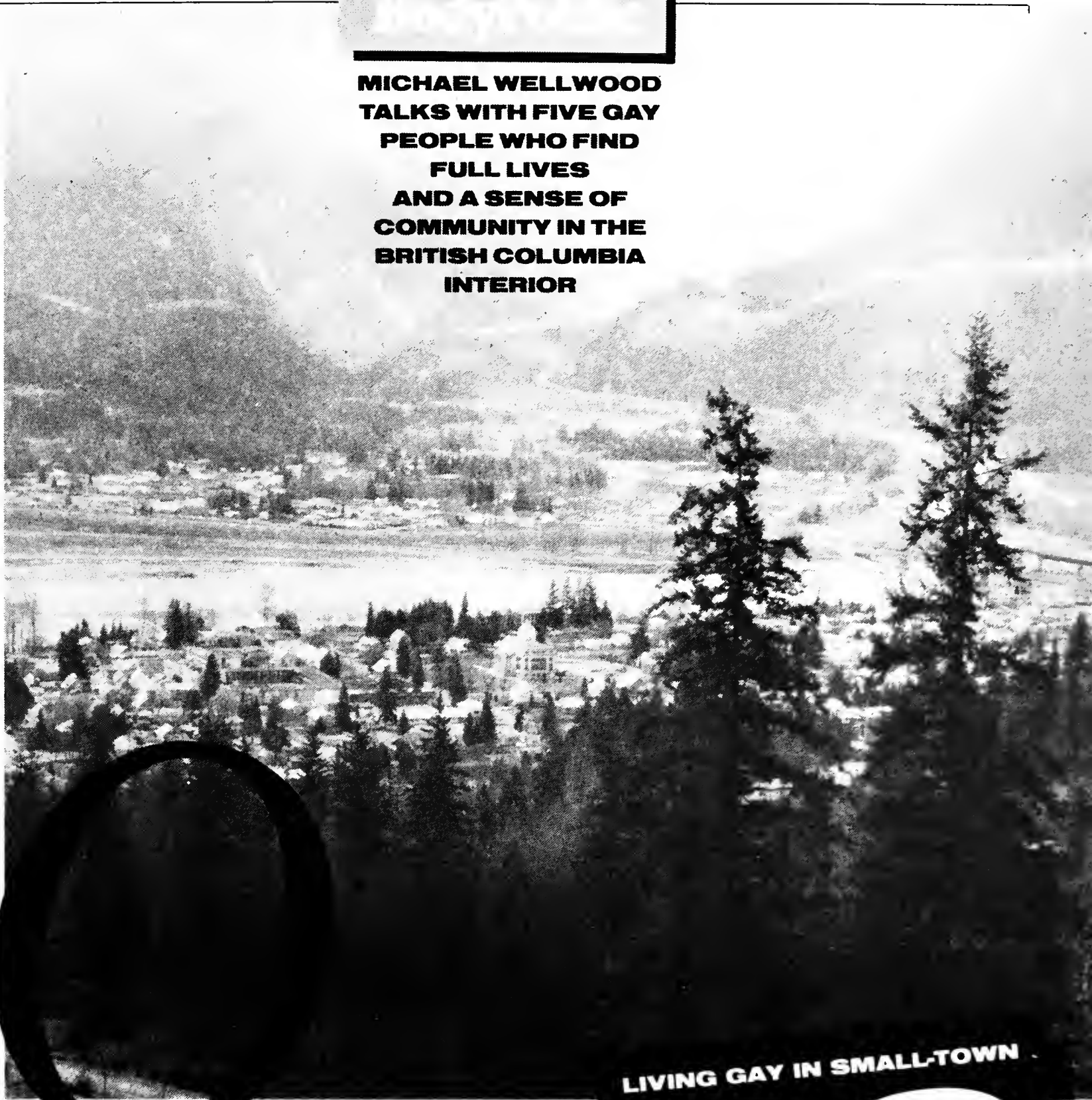
Recently I returned to the interior to interview a number of gay people who, for whatever reason, have chosen to live away from the big city. Some I had known; some I met for the first time. All had interesting stories to tell.

I conducted most of my interviews in the West Kootenay Region. This is an area of about 15,000 square miles stretching from Revelstoke to the Washington border. The high mountains and steep, lake-filled valleys with their lush growth make the area very beautiful. But the people who live in the small villages of the area lead an isolated existence, heightened by the spectacular but difficult landscape and the unpleasant winters. Gay people who live here are inevitably involved with the straight community at large. But they are developing gay networks that are beginning to emerge from underground as organizations with names, addresses, phone numbers and services to offer. The services are mainly social: introductions to the gay community, sponsorship of parties and discussion groups and so on. Sometimes there is a local crisis line, if the community is large enough, and some peer counselling is attempted.

Gays who live in the BC interior commonly take at least two trips "out" (to Vancouver) a year, one after spring break-up and one before the first snow. City people who have moved to an interior community undergo a gradual weaning process, slowly becoming independent of the distractions of urban culture and night life. They remain aware of what is happening in gay culture and politics through reading the gay journals but think of themselves as spectators rather than participants. Any community energy they have is spent on small-town politics, events and activities. Their contribution to gay liberation is in trying to live an integrated life, maintaining their dignity in a less supportive environment.

There are many men and women who are too closeted to be included in a survey of small town gays. There are people of whom it is said, "They're only gay when they're away." Some, of course, never go away. Ten years ago, theirs was the predominant lifestyle.

Now that the straight community's TV consciousness includes gay liberation, most gay individuals in small towns feel confident enough that such an extreme course does not seem necessary for survival. Those who remain completely closeted see those who are more openly gay as a threat to their security and avoid



OUT IN THE KOOTENAYS

their company. The closeted individual is almost invisible to other local gays and therefore suffers from increased isolation and fear. This is unnecessary.

There is always some measure of toleration of gays, even gays who are teachers. In one tiny town the school principal is gay, and recently a small group of parents new to the town circulated a petition to get rid of the man. None of the long-time residents would sign it. The principal, a respected member of the community, was considered more valuable than the dubious moral concerns of outsiders.

One of the problems seen by gay people who live in small towns is that there is no halfway area of integration.

Unlike the city, where you can be out at home but not at work, where you can live separate but parallel lives, in the towns you are either accepted or you are not. This includes getting along with heterosexuals; there are too many of them and too few gay and lesbian people to be able to afford separatism.

Both living and working in the same place makes it inevitable that eventually your sexuality will become known. This is where discretion comes in. It is possible to live openly with your lover if certain conventions are respected. At first it is necessary to pretend that you are just good friends. Be careful where you show

MICHAEL WELLWOOD TALKS WITH FIVE GAY PEOPLE WHO FIND FULL LIVES AND A SENSE OF COMMUNITY IN THE BRITISH COLUMBIA INTERIOR

affection. Have two bedrooms if you can afford them. Let your neighbours pretend that your openly gay friends only illustrate your liberal urban views and not your sexual orientation. Eventually your straight acquaintances will decide that you are just like your gay friends and may tell you that they don't mind that you are gay. Now you are in — although you likely will still have to act discreetly.

The alternative of staying totally closeted may not protect you unless you are also married and have children. Otherwise they will still talk. If you have a stereotypical gay job like waiter or hairdresser it is possible to behave more freely though under the constant heat of the spotlights.

Work is the reason most gay people come to small towns and the reason most of them stay. It may be better money and a lower cost of living or a type of job simply not available in the city. Some, most notably teachers who cannot find jobs in the city, come to small towns only until they can return to Vancouver. They make no commitment to the community. Among the gay people who are long-term residents, occupational satisfaction and a stable relationship are their main requirements for contentment.

LIVING GAY IN SMALL-TOWN

BC

Most of the contented people I talked to are couples. The environment — no bars, no places where sexual encounters can be expected, a limited variety of faces — encourages people to form marriage-type relationships. Opportunities for casual sex are infrequent so monogamy seems less oppressive. And due to the interconnectedness of the gay community, it is difficult to have a sexual life that is separate from a social life. Men who are single may go to the city regularly for sex but this is time-consuming, expensive and not necessarily rewarding. Gays who have chosen a small-town lifestyle come to accept periods of celibacy.

There are people who make it work, who have struggled to make life more open and enjoyable for gay and lesbian people in small towns. Some took chances in the innocence of the seventies that seem absurd and tragic now. All of them are living at risk, trying to chip out a place for themselves and for others who may come or are there but afraid to come out. They are pioneers in the gay community whether they are aware of it or not.

WAYNE



Wayne was born in the tiny town of Sicamous and grew up there. His job has taken him to several other small towns, and now places him in Revelstoke, which at 9,000 people is the largest place he has ever lived in. He would prefer to be in Nelson, about three hours away and one-and-a-half times the size of Revelstoke. Nelson has a recognizable gay community with which he associates.

It is the lack of gay companions that Wayne finds to be the disadvantage of small towns. Although he no longer associates with the heterosexual people he grew up with he has not found it easy to replace those social contacts with homosexual ones. The fact that he has never had a local lover has made him depend on long-distance relationships.

His lifestyle is by taste and habit solitary. He spends a lot of time at the local gym, he hikes and takes bicycle trips. The only advantage Wayne can see in cities, after many visits, is the sense of a gay community. His simple lifestyle, oriented toward the outdoors and physical activity, would be frustrated in an urban setting.

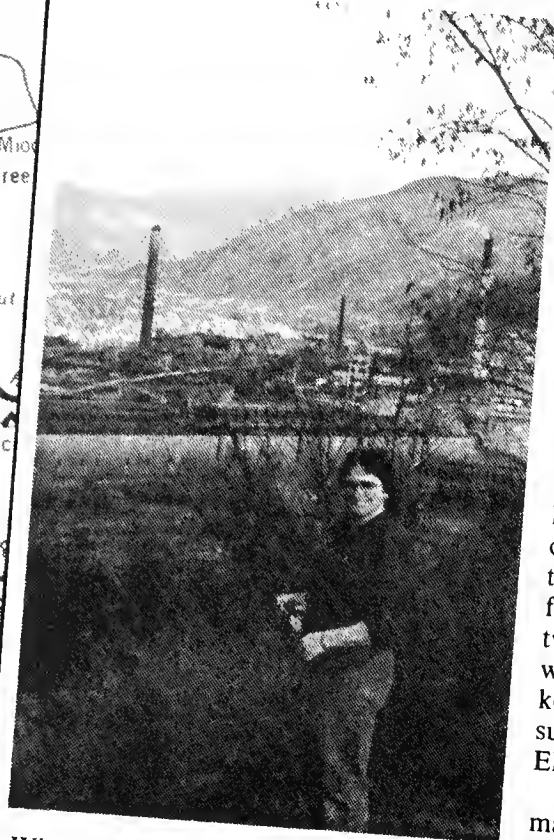
"Living in a small town, gay, is like being handicapped," he says. "You learn to cope with it, get used to it and most of the time you forget about it."

Recently, to Wayne's joy, the gay community in Revelstoke has doubled with the addition of three new gay men.



REVELSTOKE

ELSIE



When Elsie was 17 she ran with a gang called the Mau-Maus. This group of teenaged boys devised a simple toughness evaluation system. They could earn up to three self-inflicted scars in straight horizontal lines on the upper right arm. Rolling up her sleeve to search for the

ones she had earned. Elsie told me, "One was for killing a cat, one was for stealing from a store and one was for fucking a broad.... I never did tell them how I earned mine."

Elsie's brief attempt at heterosexuality in her late teens resulted in pregnancy. Her mother wanted her to go to the unwed mothers' home in Kamloops but she refused. She preferred to stay put, risking the scandal. She sensed correctly that people would only see what they wanted to see and she felt that a bit of care was all that she needed to protect herself.

That combination of bravery, discretion and humour has carried her through thirty-three years of living in a small town. She is a popular person, very well known. Her vast circle of acquaintances of drinking buddies have not been told that she is a lesbian. Only a handful of friends share that part of her life. Her twelve-year relationship with a married woman who lived across the lane was kept a secret until it was over. No one suspected; Elsie's lover had children Elsie's age.

Single now, Elsie finds it difficult to make her desire for a new lover and the pleasure of being with other lesbians and gay men fit in with her otherwise satisfying life. But the city holds few attractions for her: "I find it exciting for a few days, then I get bored. There's a million people in the way and I'm not interested in those cultural things. I can get beer and bowling at home."

MAGGIE

Why would someone who comes from the Mission district of San Francisco want to bury herself in the mountains of British Columbia? Maggie puts it down to family. Her hometown makes her feel oppressed and vulnerable.

Maggie first came to BC on a vacation. She stayed, marrying a gay man in order to get immigrant status. She still maintains a close relationship with him.

To her, the area around Nelson now is home. She tried to leave several years ago and managed to stay away three weeks, one week longer than anyone had expected. It is her friends who hold her to this place. The lesbian community is large, close-knit, supportive.

Maggie's house is only a few blocks from the edge of town but it seems to be alone in the woods. It has been allowed to be overgrown with the privacy of foliage. The wood heat and cranky water system keep Maggie connected with the work involved in providing basic comforts. She enjoys playing "bull of the woods."

Of the differences between city and country life Maggie comments, "I don't have herpes."

The only thing that bothers her about her life here in rural BC is her tenuous fi-

nancial situation. Her work as a freelance graphic artist is erratic. Her main interest, her art, is not a source of income at all. But she chooses to live this way. When I asked her if she would ever move away she said, "Yes, maybe to New Mexico but probably not to a city."



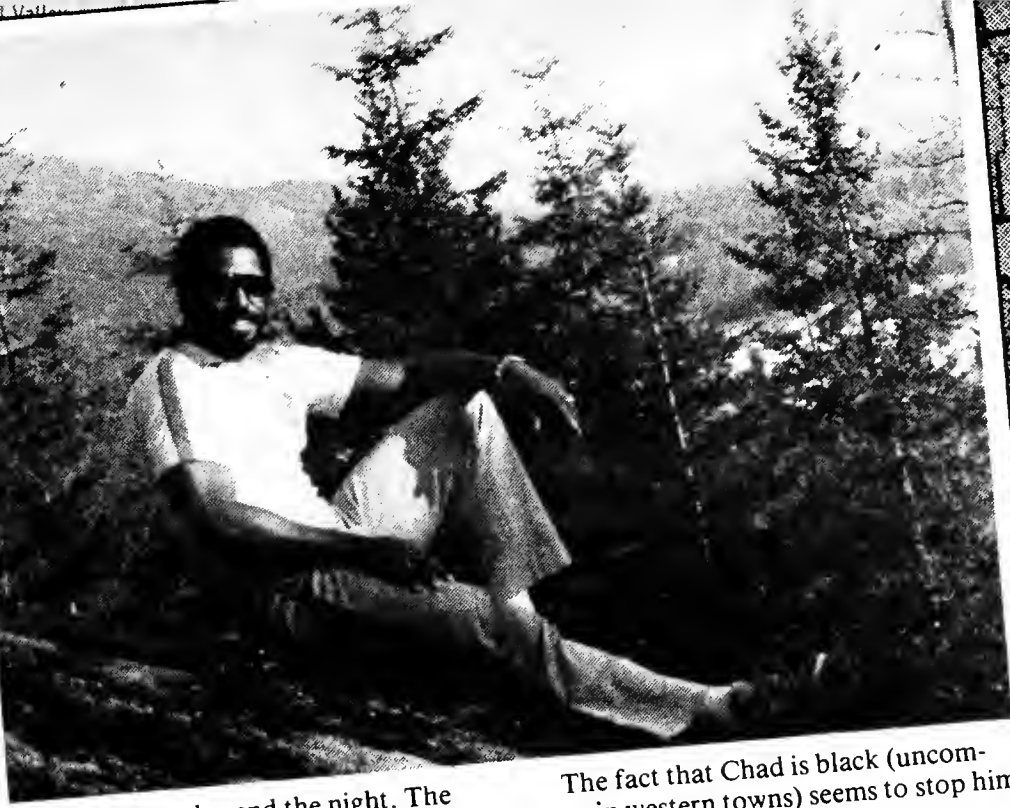
CHAD

At 34 Chad is in his prime. He lives comfortably in his large muscular body. His charm is devastating. His conversation is direct, made up of perfect sentences that occasionally left me with the uncomfortable feeling of talking to a recording.

He is originally from Toronto. At the age of thirteen he began to exploit his attractiveness on the streets. Later he became involved with the gay community (he was with CHAT in its early days). His early twenties were years of conflict between his relationship with an older man, his desire for independence, and the seductiveness of the bars and baths. Eight years ago Chad realized that he wanted to change his lifestyle and he chose to leave the city to do it.

Being a teacher made it easy to work in isolated communities, first in Fort Nelson which is so isolated that it is almost the Yukon, and since then in Revelstoke.

Chad has been single all this time and that has created problems. Anonymous, casual sex is difficult to find in small towns. He used to take frequent trips to Vancouver but the trips became a frustration. The first bus out of Revelstoke Friday after school does not arrive in Vancouver until 10 am Saturday. In order to get back for work Monday it is necessary to catch the 5:30 pm bus on Sunday. Only one evening to meet some-



one in a bar and spend the night. The baths are more efficient but not much to Chad's taste.

Like many other ex-urbanites, Chad has felt his desire for the city wane. The importance that sexuality takes in the lives of those who inhabit the urban ghetto or are immersed in gay politics is significantly absent from his life. Sexuality is sublimated through his work, his athletic activities, his musical and philosophical pursuits.

The fact that Chad is black (uncommon in western towns) seems to stop him from being judged by the same standards as the rest of the community. When this combines with the discretion of the locals it makes him feel he can do much as he likes.

Now that he has rebuilt his life around a strong sense of himself, he may move closer to the city. Close but not right back. His outdoor activities are now too integral a part of his life to be sacrificed.

HENRY

Henry Roberts sits in the sun on the front verandah of the small Victorian house he owns in Nelson. As he looks out over the roofs of the town towards the lake and mountains, he talks about his new business, his sports car, the work gone into the house, his pleasure in life. It is difficult not to get carried away by his enthusiasm. He loves his busy and rewarding life. He loves the familiarity of his home town. He knows everyone.

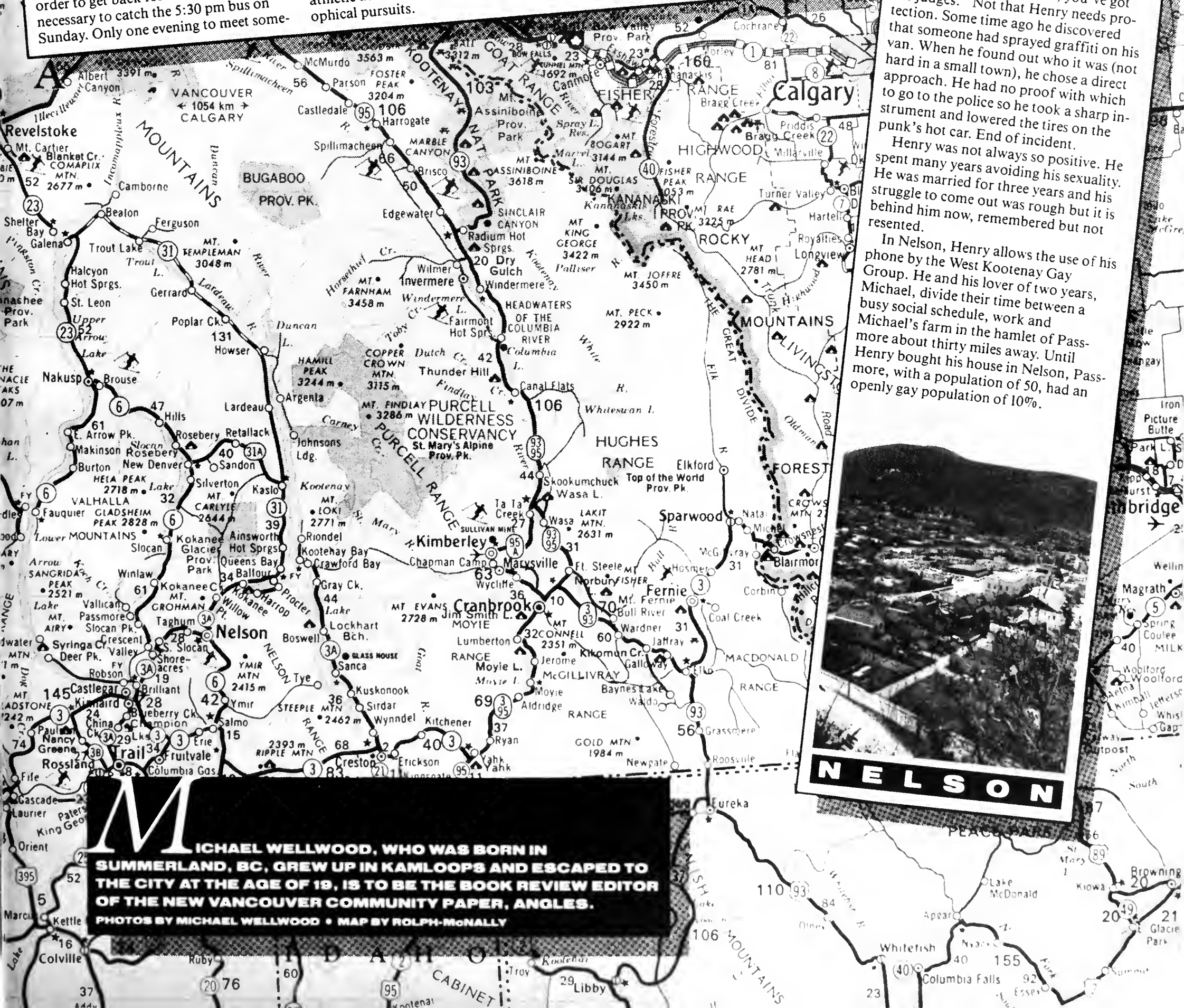
Henry's career as a hairdresser has given him the freedom to have a high gay profile in the straight community and the gay community as well. He gets a feeling of security from this. As he explains, "I do the judges' wives, and when you've got the wives, you've got the judges." Not that Henry needs protection. Some time ago he discovered that someone had sprayed graffiti on his van. When he found out who it was (not hard in a small town), he chose a direct approach. He had no proof with which to go to the police so he took a sharp instrument and lowered the tires on the punk's hot car. End of incident.

Henry was not always so positive. He spent many years avoiding his sexuality. He was married for three years and his struggle to come out was rough but it is behind him now, remembered but not resented.

In Nelson, Henry allows the use of his phone by the West Kootenay Gay Group. He and his lover of two years, Michael, divide their time between a busy social schedule, work and Michael's farm in the hamlet of Passmore about thirty miles away. Until Henry bought his house in Nelson, Passmore, with a population of 50, had an openly gay population of 10%.



NELSON



MICHAEL WELLWOOD, WHO WAS BORN IN SUMMERLAND, BC, GREW UP IN KAMLOOPS AND ESCAPED TO THE CITY AT THE AGE OF 19, IS TO BE THE BOOK REVIEW EDITOR OF THE NEW VANCOUVER COMMUNITY PAPER, ANGLES.

PHOTOS BY MICHAEL WELLWOOD • MAP BY ROLPH McNALLY

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Jane Rule:
So's Your Grandmother

Drag

I wasn't one of those kids who tried to dress the cat in baby clothes. Even with my dolls I was more apt to operate on them than dress them up. Until I actually had my tonsils out, I would have said I'd rather do that than go shopping. I didn't look at what I tried on; I felt it, finger prying at a tight sleeve or discovering an itch against wool, stomach out like a horse against a tight saddle. I did look at my feet in the small X-ray machines which used to be standard equipment in shoe stores and felt pity for those bones, pinched and painful there in the dark. My only requirement for clothes was that they cause as little pain as possible.

Yet at twelve I gave in to being strung up like a puppet in a garter belt, banded by a bra, hoisted to 6'3" on high heels, mouth bloodied with lipstick, earlobes throbbing with pearls. I didn't have to wear nail polish because my father said it made a woman look as if she'd just devoured her young. Fortunately, eye make-up was not yet popular. I could still rub my eyes.

For twenty years I went around looking like that, even when I was at home if I was expecting guests. Then after a long flight back from Europe, in an elegant navy suit no more designed for standing in than for sleeping in, on two-and-a-half-inch heels, my face unwashed but newly encrusted with make-up, I waited in Kennedy Airport to claim two forty-pound air trunks from a moving belt about five feet off the ground. A 6'5" uniformed attendant watched me swing those manuscript- and book-laden backbreakers onto a cart and said, "Well, how does it feel to be liberated?" I was too angry to reply, "Welcome to the land of eunuchs in uniform."

When I got home, I threw out every pair of heels I had. It took me a bit longer to get rid of all the skirts, but, since pantsuits had begun to be popular, I decided to be a trend setter in wearing them even for teaching and going out to dinner. Very few women of my generation gave up make-up when the kids did, feeling too exposed without it. I had always felt exposed by it, leaving marks of my oral obsessions on cigarette butts, empty glasses, napkins, other people's clothing and faces.

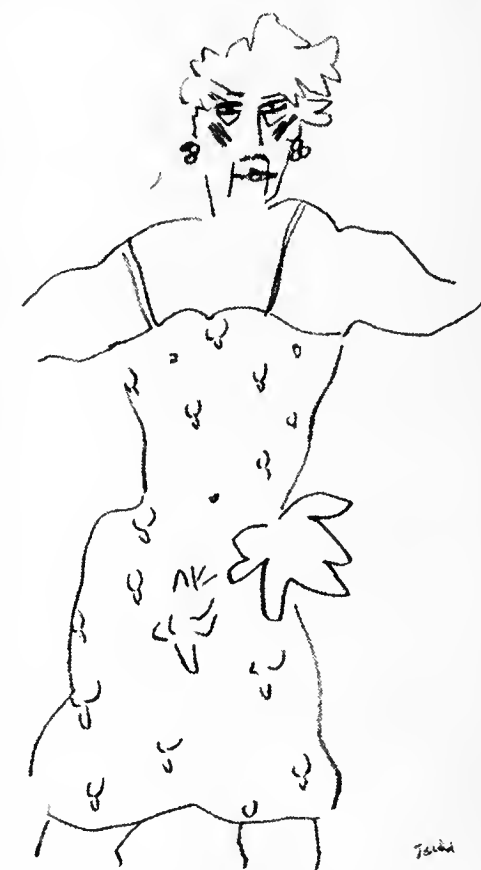
For the past twenty years the only skirts I have worn are tents made for me by my sister out of brightly patterned, no-iron sheets (because I don't have to wear shoes with them), and nightgowns (since I don't wear shoes to bed).

I do dress up, rarely to please myself, usually simply to indicate that I respect special occasions, a dinner party, a concert. My parents have designed and made for me a collection of beautiful needlepoint vests. Over a black shirt and black trousers, they can take me anywhere on flat, black shoes. They pack well. They are comfortable enough to sleep in if I have to. They don't attract hostile attention.

I have found it hard to understand why men, born to be free of all that physical torture, except perhaps for a collar and tie, are ever tempted to take on the masochism of women's dress and make-up. Surely they can't envy us all that mess as well as discomfort. If, as has

been suggested, they really envy the birds and want male plumage of their own, there are more comfortable ways of being flamboyant.

Does wanting to be more seductive, more yielding somehow require a garter belt and a bra, high heels and stockings? Wigs except in snow storms are hot and itchy. Or is it, because women's clothes are forbidden to men as men's aren't to women, that part of the attraction is the danger of it? I'm not getting away with anything if I go to the corner store in



men's cords, sneakers and a velour shirt. A man in a woman's dress would cause alarm.

I don't have the difficulty some women do who see men in drag as a way of mocking women. There is something inherently silly about all seductiveness. There's nothing wrong with being silly occasionally, even if it underlines the silliness of other people's behaviour. It took a uniformed eunuch to mock me into sanity.

Perhaps men dress up like women to please other men, just as women do. If men really are turned on by all that awful underwear, leg- and footwear, all that paint and headachy perfume, then maybe they should have been wearing it all along. We should see our drag queens as the great liberators of women, relieving us of all that seductive pain which has so little to do with our own pleasure. We should encourage panty raids and thefts of bras off clotheslines. If what men want is our underwear, let them be welcome to it. It's a great swap for the shirts off their backs which we wear so comfortably.

I have been considering a tuxedo, but the starched shirt front puts me off and I don't really like ties. Are there decent pockets in the trousers? It can't be as much of a drag as a gown, but it might make me too formidable. I can't wear anything that precludes me from going into my big, dumb, gentle animal act, by which I don't so much want to seduce the world as make it a kinder, more tolerant place to live. □

Illustration: Matt Gould

To live without herstory is to live like an infant, constantly amazed and challenged by a strange and unnamed world. There is a deep wonder in this kind of existence, a vitality of curiosity and a sense of adventuring that we do well to keep alive all of our lives. But people who are struggling against a world that has decreed them obscene need a stronger bedrock beneath their feet.

We need to know that we are not accidental, that our culture has grown and changed with the currents of time, that we, like others, have a social herstory comprised of individual lives, community struggles and customs of language, dress and behaviour — the story of a people. To live with herstory is to have a memory not just of our own lives but of the lives of others, people we have never met but whose voices and actions connect us with others. Having a herstory may be harder than not having one; this gift of continuity in time carries with it its own burdens. We cannot act as lesbians in the eighties, as if the fifties or the twenties never existed; because of the work of grassroots national and international lesbian and gay herstorians and archivists, we have found patterns in our oppression and in our responses. We can analyze what went wrong and what went right. We are able to record the birth of new ways and to watch the dying of old ones. Herstory makes us at one time a part of a community and at the same time lonely as we watch the changes come. Having a herstory will certainly complicate issues because simplistic positions will seldom do justice to it.

I am forty-two years old, and I came out in 1958. I have made that statement many times before. But only now am I beginning to understand my own herstory complexity. As I watch and participate in the lesbian community now, I have many echoes in my head: I hear the voices of other times, and they have taught me lessons. I celebrate and mourn at the same time. I want to tell you about what my past has taught me, and about the challenges facing us today.

Today the lesbian community is at a crossroads: we can either betray ourselves or carry our courage, culture and intelligence into new territory. The recent raid on Blues, a black-lesbian and gay men's working-class bar in Manhattan; the harassment of the Déjà Vue and the Duchess; the police attacks on black lesbians in Washington Square Park; the increased physical assaults on lesbians and gay men; the renewed arrests on Long Island of men wearing women's clothes; the refusal to give S/M lesbian women space to talk and explore their sexuality; the stereotyping of butch-fem lesbians — all of these bring back to me the first layer of my herstory: the memory of being a queer, my inheritance from the fifties. This is the layer of memory that makes me feel most lonely. The word "queer" is seen as a male word, or is so removed from the liberating energies of lesbian feminism that it makes me feel like a relic of another time just to use it. But I need the wisdom of that memory now. I need to remember what it was like to walk the streets as a young fem with my butch lover; I need to remember what it was like to fight for sexual territory in the time of Joseph McCarthy; I need to remember the humiliation and the courage of standing in a special line to use the bathroom, because we were deviants and could not be trusted to go into the bathroom together. I need to remember my allotted amount of toilet paper. I need to remem-

J O A N N E S T L E



VOICES FROM LESBIAN HERSTORY

ber the flashing red lights that signalled police visits and the night-sticks of the vice squad, the paddy wagons carrying off my friends. I need to keep alive the memory of "passing" women and their wives, the memory of lesbians who, because they "looked like men" were ridiculed, beaten, locked up, hidden away. These women presented gender challenges at a time when only the deviant questioned gender destiny. I need to keep alive the memory that in the 1940s doctors were measuring the clitorises and nipples of lesbians to prove our biological strangeness. When transvestites and transsexuals are beaten by the police, as they were at Blues, this history calls me to action. I cannot turn away from them. My roots lie in the herstory of a people who were called freaks.

The eighties, a more enlightened time, also have a message about being different. In a 1981 article in the *Journal of Homosexuality*, "Sexual Preference or Personal Style: Why Lesbians Are Dis-

liked," two well-meaning sociologists documented the anger of more than five hundred straight students, male and female, at lesbians who are clearly butch-fem identified. These are the lesbians found most objectionable by the survey's straight participants. The authors' closing advice: if lesbians want greater heterosexual acceptance, they should adopt an androgynous style. I know this bargain — it is a killing one. We are offered respectability if we "tone down" our lesbian selves; we are offered safety if we separate ourselves from the easily recognizable other. I see and hear the fear of being recognized as queer every time we use the word "women" when we know we really mean "lesbian." But I know queer women. I know their power and their courage, as well as their loneliness and their pain.

An excerpt from "Memories" by Jeanné Flash Gray in The Other Black Woman,

vol 1, no 1, writing about Harlem gay life in the 30s and 40s:

"Before it was discovered by others that black lesbians and gay men had money to spend, there were many places in Harlem run by and for black lesbians and gay men. When we were still bull daggers and faggots.... I am glad I had a chance to go to Blind Charlies, and Mr Rivers and similar places in Harlem. I am glad I had a chance to be a Bull Dagger before it became fashionable to be a lesbian."

From a letter documenting the early history of the Moody Garden Gang, a butch-fem working class lesbian community in Lowell, Massachusetts. The words belong to Jean, the lead guitarist and singer of an all-women's band:

"When I was asked to play at the Silver Star Café in the fifties there wasn't a place around for gay people, and the few friends you had found could get together but there was always that fear of being asked to leave a bar or being physically hurt when you left the bar at night. But here was a chance to be myself and be accepted for what I was. We started playing Friday, Saturday and Sundays, all day, and within a short time you had to be there early to get a seat. The kids poured in and even though it was still a straight bar, we outnumbered the straights four to one and sometimes more than that. They came from all around, some travelling for two or three hours just for an evening with us. It was our Mecca, we were family and we had found a home.... So many of the kids ask what's so special about Moody Gardens. To us it was our world, a small world, yes, but if you were starving you didn't refuse a slice of bread and we were starving just for the feeling of having others around us. We were the kings of the hill. We were the Moody Gardens. And today the word Moody Gardens is as much a part of our lives as it was then. There isn't a person today that was part of that era that doesn't remember the good times and the bad, the friends that even after thirty years still take time to come together and remember. We are a small part of our history and that's why I have to write and tell our sisters of today that if there hadn't been little Moody Gardens all over the world we wouldn't even be allowed to get together as we do today and feel in a small way, we are being accepted and we are not alone."

These times have their own dangers of betrayal. Shame is most insidious in the ages of respectability; my heritage as a queer will never allow me to turn away from those who are too different.

New York City, 1927:

The first play on Broadway with a lesbian theme is closed by the New York City Vice Squad for being immoral. Cast members and producers are arrested. A coalition of women's and church groups spearhead the campaign against this play and several others in New York and New Jersey that have gay sexuality as their themes.

New York City, 1962 (from Beebo Brinker, a lesbian paperback written by Ann Bannon):

"A rash of raids was in progress on the homosexual bar hangouts at the moment, with cops hustling old dykes who were village fixtures for eons off the streets so they wouldn't offend young middle-class wives.

New York City, 1964:

Forty-six lesbians arrested in the largest raid on a lesbian bar in New York City.

December 1971:

The United States Supreme Court has ruled that photographs showing explicit lesbian sexual activity, including embracing, are obscene and therefore pornographic.

Towards the middle of the sixties I began to see clearly that besides being a queer I was also a lesbian. I was part of a special tradition and culture. That culture often brought me into conflict with another herstory I shared — that of being a woman. It wasn't until the early seventies that I learned the vocabulary of feminism and recognized, in another way, what I had always loved and admired in older lesbian women I had met: their audacity to be their own women, their brave dependence on no one but themselves for economic survival; their courage to have sexual expertise and to offer it to other women; their creation of women-loving communities in their homes and in their neighborhoods; their communal support of each other in times of illness, separation and death. I had known a feminist community before I heard the clear enunciation of the ideology. Feminism is now as essential to my herstory as is lesbianism — it is a way of viewing the world that challenges every traditional assumption about women. I have watched language change as women refuse to be historically trapped in old paradigms, old schemes of life that limit and distrust the power of women. I have been healed by women who are in search of old wisdoms, who have learned to understand their need for new sources of spiritual strength.

I see the concrete struggle of feminists, lesbian and straight, to challenge the physical brutalization of women that haunts all societies. Rape crisis centres, battered-women's shelters, hot lines are all creations of the seventies, when feminism and lesbianism joined hands. All women's lives are precious. But herstories are complicated things. While all lesbian herstory is women's herstory, not all women's herstory is lesbian herstory. These identities may be intertwined at times, but they are separate, distinct legacies. And at times they may be in conflict.

From a letter dated January 10, 1927, written by a woman visitor to a meeting of the Heterodoxy Club, a group of feminists who met regularly in Greenwich Village (Judith Schwartz made this letter known to me):

"One thing interested me or rather bothered me terribly in that meeting. I wonder whether you noticed it — or whether it was all my imagination. It was the woman who sat two places to the left of Dr Hollingsworth. I think her name was Helen Hull. It seemed to me that she was going through hell all the time. I had a feeling that she had gone through a hell of a life when she was younger. When Dr Hollingsworth included in her definition of the perfect feminist a woman happily married and with children, it shattered all Miss Hull's defense mechanisms. Did you notice how she turned to the other psychoanalyst with white hair — Dr Potter, wasn't it? — and to one or two others and hoped they would back her up and when they did not, did you see her face and notice that she never spoke again? I wonder whether you know anything about her. I may be a fool but I think there was a good deal of tragedy for her involved in that situation."

In our own time, the debate over sexuality has opened herstorical wounds. Those wounds are made even deeper by the fact that it is other lesbians who are

"SHAME AND GUILT, CENSORSHIP AND OVERSIMPLIFIED SEXUAL JUDGMENTS, THE REFUSAL TO LISTEN AND THE INABILITY TO RESPECT SEXUAL DIFFERENCE IS NOT THE WORLD I HAVE FOUGHT TO CREATE. THE REAL CHALLENGE TO ALL OF US, LESBIANS AND FEMINISTS, IS WHETHER WE CAN ELIMINATE VIOLENCE AGAINST WOMEN WITHOUT SACRIFICING WOMEN'S EROTIC COMPLEXITIES. I DO NOT WANT TO BECOME A DICTATOR OF DESIRE...."

judging the correctness of our sexuality. This is what my herstory has taught me.

If we choose to involve ourselves in the women-against-pornography movement, it would be helpful to keep in mind that many of us were the early victims of vice-squad raids, that some of us are lesbian prostitutes and sex-workers, that we have a long herstory of surviving and finding each other in places other women were too frightened to walk through, that sexuality has always been our frontier.

If we sign the NOW resolution against, among other things, the public display of affection, we should remember that others, like myself, when we had no other place to go, made love in public bathrooms, on public beaches, in parked cars and in church pews, that lesbians in the fifties were called obscene by the police for holding hands in public. My lesbian herstory tells me that the vice squad is never our friend even when it is called in by women; that when police rid a neighborhood of undesirables, the "undesirables" have also included street lesbians; that I must find another way to fight violence against women without doing violence to my lesbian self. I must find a way that does not co-operate with the state forces against sexuality that raided my bars, beat up my women, en-

trapped us in bathrooms, closed our plays and banned our books. Shame and guilt, censorship and oversimplified sexual judgments, the refusal to listen and the inability to respect sexual difference is not the world I have fought to create. The real challenge to all of us, lesbians and feminists, is whether we can eliminate violence against women without sacrificing women's erotic complexities. I do not want to become a dictator of desire, not to other lesbians and not to gay men who have had the courage to listen to their own erotic voices.

From a letter to the Lesbian Herstory Archives:

"I lived at home in 1960 (age 19). So did my lover. Sometimes we went to cheap hotels in the Times Square area, but often even this was hard to arrange. Somehow we heard of a woman on 14th Street who rented out rooms to lesbians by the hour or night (I no longer remember) and despite our terror of what we might find there, we went. The downstairs buzzer said Amazons Ltd on it. We were greeted at the door by a smiling woman who took us in the kitchen, made us some tea and sat and talked with us for a while. Then she left us alone. The kitchen was at one end of a long hallway off of which there were several rooms. I guess these were the rooms she rented out, for we could sometimes hear muffled sounds coming from them. I don't remember ever actually seeing anyone else there. We never rented a room (still too afraid to acknowledge to someone else our erotic feelings) but we did go there frequently in that cold winter to sit and talk with her in the kitchen or by ourselves in the parlor room at the other end of the hallway. The woman, whose name I wonder if I ever knew, never asked for money or pressured us in any way. It was for us a safe space and now I wonder about that woman and would certainly love to hear of anyone else who ever went there."

One of the lessons I have learned in trying to live with herstory is that for every repression we have found a suitable form of resistance. Our herstory is the chronicle of our vitality and passion, our cunning and our integrity. We must work out a way by which we can honor both the old and the new: we must look for connections rather than judgments.

As we strive to uncover matriarchal myths, we must also keep in our minds the big-daddy tanks of our jails.

As we change our names to commemorate the earth, we must remember the women who changed their names to Frankie and Jo to commemorate their women-loving selves. And if we are tempted to dismiss them for being male-identified, we must reflect on how only the imprisoned know the kind of freedom they need the most.

While we may choose dress styles that clearly symbolize feminist fashion, we cannot judge the fem woman as either a victim or a traitor if she makes a visual gift of herself for the woman she loves.

While we look for the rituals of the Amazons, we can also explore the customs and rituals of lesbian communities like the old Moody Garden Gang.

While we debate different sexual styles and their implications, we can never take from lesbian women their right to explore and champion the sexuality they have won for themselves. We cannot become our own vice squad by substituting the words "corrupted by the patriarchy" and "women-hating" for "obscene" and "pornographic."

We can honor the women who fight violence against women by their dedica-

tion to creating rape-crisis centres and battered-women's shelters. We can honor the women who struggle to find new ways for us to explore our sexual desires and fantasies. The creation of safe, open public sexual spaces for lesbians is political action.

In these days of lesbian performers (or, as they call themselves, "women performers") singing at Carnegie Hall, the wooing of us by national political parties, of big-budgeted gay civil-rights organizations, remember that our battle is to be accepted in the fullness of our difference and not because we promise to be like everybody else.

As we explore women's culture and its connections with lesbian culture, we must realize that we no longer have to say that being a lesbian is more than a sexuality. Sexuality is not a limiting force, but a whole world in itself that feeds the fires of all our other accomplishments. Many of us are just beginning to understand the possibilities of erotic choice and self-creation. It is this open declaration of our sexual selves that moralists and governments have tried to silence. They know that a lesbian announcing her desire is a symbol of the possibility of social change for all women.

Is it turning forty that makes me see layers of generations? I see the queer fifties, the lesbian sixties, the feminist seventies. It is clear to me that memory is something that goes beyond the sequential. None of these years have gone away, and none of the experiences are outdated; they are my source of integrity, politics and love.

There are many other layers of our herstory: our individual ethnic and racial heritages, our class legacies, the community herstory of the differently abled, the herstory of lesbian parenting, the long lineage of our lesbian cultural creators. They are all essential to our interpretation of our personal and communal experiences. They all may force painful choice at times, but with the conflict comes the glory — that we are all so many continuities all at once. Living with herstory may be burdensome, but the alternative is isolation. We would never have the chance to embrace each other, to urge each other on in telling the whole story. We must try never to use herstory to stifle the new or to institutionalize the old. Herstory is a source of ideas, visions, tactics, lives, that constantly speak to us. The choice we make based on these voices and our own lives is the living gift we bequeath to our lesbian daughters. Every present becomes a past. Caring enough to listen to that past will keep us all alive. □



Joan Nestle is a founding member of the Lesbian Herstory Archives in New York City.

This article was originally delivered as the keynote address at New Jersey's annual lesbian conference in 1982.

IGA: etiquette, ethics and the matter of money

On Thursday, July 14, I was walking through Vienna in a crowd of gay people, wearing a large pink paper triangle with the number 302 written on it. I was a long way from the corner of Toronto's Yonge and Bloor, but the bunches of uniformed police on the sidelines, the expressions on the faces of the onlookers — some guardedly smiling, wondering whether to join us, some blatantly hostile — were all familiar.

The International Association of Lesbians/Gay Women and Gay Men (IGA) was holding its fifth annual conference in Vienna, and a group from the conference had joined Vienna's gay community to demonstrate against WHO, the World Health Organization. We gathered outside the convention of the World Psychiatric Association, which was being held at a local university. WHO lists homosexuality as number 302.0 in its International Classification of Disease. The Psychiatric Association, among other international organizations concerned with mental health, sends delegates to WHO's annual general meetings, and these delegates will influence any decision about the presence of homosexuality on the organization's list of mental illnesses. In 1978, the IGA began a campaign to have homosexuality removed. WHO's next official review will take place sometime after 1985.

I've been to a lot of demonstrations, yet this time I didn't feel the expected sense of déjà vu. There were no slogans, no chants and hardly any signs. There were no speeches planned when we arrived at our destination, and those of us not native to Vienna were uncertain of demo etiquette in this city where "civilization" is held in such high esteem. People were dressed in black, some with stark white-face makeup. Perhaps Vienna's gay community seems quiet because, in Austria, it is illegal to spread information about homosexuality or to organize a gay group. HOSI (Homosexuelle Initiative Wien, the group that hosted this year's IGA conference) pointed these laws out in the welcoming speech, noting that if the laws were enforced we could all go to jail for six months.

The organizers of the march had us sit on the ground forming the number 302. We started to sing Tom Robinson's "Sing if You're Glad to be Gay" — an enthusiastic attempt foiled only by our multi-cultural inability to remember all the words.

After leaving the university some of us went to the subway, still holding hands, still wearing our pink triangles. Even though we don't all demonstrate in the same way, even though I wasn't sure I had been to a demo at all (my throat didn't have that raw feeling associated with screaming "No more shit!" in the cold night air for fifteen blocks), we still felt united.

The delegates all needed the demonstration to help us remember why we were in Vienna in the first place — to meet with other members of the IGA and to discuss what we would do in the coming months. The agenda included gay health, racism, media, education, and activities for 1984, which the IGA has declared International Year of Lesbian and Gay Action. At the plenaries we were to vote on resolutions proposed by the various

The Fifth Annual Conference of the International Association of Lesbians/Gay Women and Gay Men (IGA). Vienna, July 11 to 16.



A dapper demonstrator and two IGA delegates in Vienna: a commitment to world-wide solidarity

workshops and on other business of the IGA, which included applications for full membership by the British Gay Medical Association and the Gay Association of South Africa (GASA). The British group's application was accepted unanimously, along with those of an Italian group called "June 28," HOSI-Linz, a Paris group called FLAG and, as an associate member, the West German Green Party. But there was a problem with GASA.

Although the South African group says it is a multi-racial organization, its constitution states that it is "non-political, non-militant and non-sectarian and therefore will not concern itself with political issues." The Scottish Homosexual Rights Group maintained that, because of the current situation in South Africa, a group that called itself "non-political" was supporting apartheid by its silence. As a group, the IGA has strongly committed itself to battling racism. It was impossible to ascertain from the information that GASA supplied (no representative from the group was present) whether they would support that commitment. And yet, GASA is a gay organization, operating in a country where it's more difficult than in many other places to be openly gay.

One workshop report pointed out that "the IGA's first commitment is to solidarity with gays and lesbians all over the world, especially in extra-oppressive situations. The IGA cannot be the police of the governments of the world." But how closely should a member group be associated with the policies of its national government? There has been an attempt to boycott South Africa, to bring global pressure to bear on a regime that violates basic human rights. Many members of IGA and groups they associate with support this boycott. But many also believe that gay solidarity ought to override national boundaries and the policies of national governments. None of us has yet achieved the kind of political power that would give us much say in the policies of our governments.

Therefore, it was a question of priorities. Eventually it was decided to defer an actual vote on GASA's membership until the IGA conference next year in Helsinki, Finland. In the meantime, the IGA will contact the South African group and ask for a clarification of their stand on apartheid.

As well as dealing with the admission of new members, the discussions at the plenaries covered resolutions presented by the individual workshops. A statement on AIDS came from the one on gay health, and the workshop on gay youth raised the problem of finances for delegates to conferences such as this one. This issue was also raised in the women's caucus. In the past, the IGA has affirmed the need for some kind of financial programme to provide subsidies for delegates who could not otherwise afford to attend. It has become increasingly obvious that lack of funds is the main factor preventing many interested women from attending, and apparently this is a problem with members of gay youth groups as well. Delegates from Third World groups mentioned finances too, and it was suggested that the problem could be solved partially by a programme called "twinning," whereby established groups with some money to spare would help out other groups by assisting with membership fees, conference travel and other supplies. Twinning has already been put into effect between some groups and seems to be working quite well.

Until some solution is found to the problem of finances for women delegates especially, the special information packages and preferential voting procedures such as "gender parity" (which accords a woman who is the sole representative of a mixed group both of that group's two votes) will have little effect. In Vienna this year there were twelve women and about one hundred and fifty men.

The fact that there were so few women wasn't, in itself, all bad. It made it possible for us to spend a lot of time together without anyone feeling lost in a crowd. There had been time set aside for an offi-

cial workshop on women in the IGA, but because of other commitments, not many of the women could attend. We found several other occasions to meet and talk, though. One of the points that came up often was the problem of "lesbian visibility" within mixed groups.

When we arrived in Vienna, each delegate was given an information pack detailing things to do and places we might want to visit. Our pleasure at the existence of a lesbian bar and a feminist café and bookshop was dampened when we discovered that the bar was closed for the summer. But also included in everyone's package was a discount coupon for the week at a men-only sauna. It was



assumed that women would ignore the coupon and find other things to do. Couldn't a discount on a beer at the women's café have been included too?

Helga Pankratz, the lone dyke representing HOSI, did a great job of making the women delegates feel welcome, guiding us on the subway, ably translating twelve different dinner orders in a restaurant, and even arranging a cake for my birthday. There was a women's night at the HOSI Centre as well, where we were able to meet other Viennese women who were not attending the conference. The Centre has been open since July, 1980, and has a bar, a dance floor and a space with small tables for meetings and discussions. The walls of the Centre became an art gallery in 1982. This summer, there was a display of photographs from East Berlin.

On behalf of the IGA, the West German group GLF-Köln is currently undertaking a survey of members' attitudes toward S/M. The IGA is trying to encourage leather and S/M groups to get more involved. Participants in the S/M workshop that I attended pointed out that, although leather clubs in Europe have traditionally been assumed to be conservative or non-political, this is no longer the case. These groups should be included if the IGA wants to be more representative of international gay liberation.

The contact provided through IGA has been essential in organizing the International Year of Lesbian and Gay Action, 1984, and demonstrates the value of an international network. Plans are underway to coordinate a march across Europe. In North America, there will be a march on the United Nations to bring attention to the status of gay rights. Numerous publications and special events are planned, and an international tribunal has been suggested to focus world attention on human rights. It is hoped that this tribunal will be able to publicize positive legislation and events as well as negative ones.

In 1985, the IGA will meet in Canada, thanks to an offer made by the Toronto Gay Community Council to host the meeting. The IGA has often been accused of being a Northern European, male-

photos: Gillian Rodgerston

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dominated group. The majority of members do live in Northern Europe, and most are men, but as the group becomes better established it is attracting member organizations that represent more of the diversity of gay organizations around the world.

When I returned to Canada, people asked me, "Well, how was it? In ten words or less?" It was overwhelming, frustrating, exciting, exhausting and definitely worthwhile.

Besides, on my way home I got to go to Paris and visit the Katmandou.

Gillian Rodgerson □

Women and Words / Les femmes et les mots, 1983. Vancouver, June 30 to July 3.

The lesbian presence is now so strong and so accepted as a matter of course in feminist literary circles that there was very little specific emphasis on lesbian issues at the Women and Words conference held this year at the University of British Columbia. Only one workshop out of forty-five was devoted to lesbian writing.

Nicole Brossard made the opening remarks about lesbians whose voices are marginal even among women, who are a colonized people. Lesbians must give birth to themselves, make a community which offers spiritual, intellectual and emotional nourishment, and in which we must read the books we are also writing. In order to create our own worlds, we must take down all the patriarchal posters and live with white walls until we have images of our own. "A lesbian who does not reinvent the world is a lesbian who is bound to disappear."

Mary Meigs, from the perspective of her sixty-seven years, reminded us of the repression and self-hatred forced on lesbians until recently. "We must write with our whole lives," she said, to offer the healing power of lesbian writing. She paid tribute to both French- and English-speaking women who have established a lesbian literary presence in Canada.

Beth Brendt, a native woman, spoke about editing a special issue of *Sinister Wisdom* for native women, who work in extreme isolation, heirs to something that has been hidden from them, many half-breeds, many not even knowing what kind of Indians they are. Among these, lesbians are even more isolated and unsure of their own voices, but half a dozen of them took the courage to contribute to this collection. "When we become lesbians, we begin to write. I'm not sure why that is."

Betsy Warland, poet and one of the chief organizers of the conference, spoke of the difficulty of using patriarchal language, the need to reclaim words as her own. She read poems of newly derived words like "surrender." She said, "My body is leading me back to language."

Unfortunately there wasn't time left for discussion. The audience of almost one-hundred-fifty women in a room designed to hold half that number would have made rich contributions if they had had the opportunity. I was interested to notice that a number of heterosexual women were there, free to declare their interest without fear of being labeled.

A workshop on erotic writing was chaired by a straight woman who included in her examples lesbian material, but in a panel on censorship and self-censorship lesbians were never mentioned, though at least one of the three panelists is a lesbian. It was the only time during the conference that I suspected self-censorship was going on! Again, there was no time for discussion to raise such questions.

Many of us who, in the past, have felt required to represent ourselves as lesbian were free to deal with other issues. I

spoke on a writer's relationship to trends in feminist criticism and on the relationship between writers and publishers.

The organizers were far more concerned with encouraging native women and other women of colour to attend the conference, and they were there in vocal, angry numbers, attacking racism in the women's movement, exposing the irrelevance to them of the problems of middle-

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class white women when native women were struggling for physical survival, charging editors of literary magazines with blinkered attitudes toward language which made them reject the writing of women of colour or accept tokens of it without real regard for its merit.

It is the first time in my experience that I have seen women of colour in such evidence. I am more optimistic than they are about the ability of the women's movement to include their needs, strength and visions because I have experienced in the last ten years what women in the movement have learned about lesbians. The motion that was passed to include women of colour on all decision-making committees for the conference planned for 1985 was one that did not need to be made for lesbians. We are already there.

The motion pledging women to use words of peace is the more meaningful for having been passed at a conference which made more than a token effort to represent all women in Canada.

Jane Rule □

Among Men, Among Women: Sociological and Historical Recognition of Homosocial Arrangements. Amsterdam, June 22 to 26.

Earlier this summer, there was held at the University of Amsterdam a conference which I believe to be a real landmark in the development of gay and lesbian social identity in the Western World. This is a pompous statement, but the occasion, I believe, warrants it. In its very success, as to some degree in its conception, a certain amount of pomp was explicit.

The conference, called "Among Men, Among Women: Sociological and Historical Recognition of Homosocial Arrangements," was conducted in English and organized primarily by advanced doctoral candidates in gay studies and women's studies at the university's Sociologisch Instituut. As has become increasingly customary among us, men's and women's programmes were separate, though not hermetically sealed off from each other. I have never liked this form of segregation much better than any other, though I can see why women may feel it necessary to prevent men from taking over their discussions as if by right — and certainly by habit.

But the fact that this conference was devoted to the exploration of "homosocial arrangements" does, I suppose, help to explain why it made such arrangements for its own proceedings. The working papers each participant received inclu-

ded a clear and detailed definition of what the organizers meant by "homosocial," but despite this, the concept proved in fact to be troublesome. Some participants were offended by what they saw, mistakenly, as an effort to downplay the erotic aspects of single-sex groupings and institutions, treating the term "homosocial" as if it partook of the jejune finkiness of "homophile." But the intent was merely to focus attention on the distinctive characteristics, including the erotic, of undertakings and relationships shared by a single gender. Having seen homosexuality seized upon by the public imagination, first as a form of moral obloquy and then as a clinical misfortune, the organizers proposed to require this conference to focus on the character,

"I HAD NEVER DARED HOPE TO LIVE TO SEE THE DAY WHEN SUCH A CONFERENCE COULD BE HELD, AND I HAD COME LARGELY TO EXPLORE THE MEANING OF BEING GAY WITH NEW FRIENDS AND TO CELEBRATE THAT FACT.... BUT IN HOLLAND THEY'VE GROWN BEYOND THAT...."

quality and dynamics of same-sex relationships, wherever and however they might have become established, and to forestall any search for stereotyped individuals whose homosexuality could be considered as a fixed attribute, independent of their social situation.

To this end, they planned the most intellectually demanding and scholarly conference they, or anyone, could have imagined. The first two days were available by invitation and pre-registration only, and consisted of five three-hour seminars or discussion groups centred around formal research papers that were usually circulated in advance. This closed part of the conference ended with a sumptuous — and undoubtedly partially subsidized — buffet at Amsterdam's Goetheinstituut, with surroundings that encouraged people to sit around and talk after feasting. The next day and a half was the public part of the programme, open to anyone without fee or formality and held in two large university classrooms, one for the women's programme, the other for the men's. Both were open to either gender; both were, as in the closed sessions, largely self-segregated.

On Friday, there were morning, noon and evening sessions; on Saturday, the proceedings ended at noon to allow those of us who wished to march in Holland's Gay Pride demonstration that afternoon and evening to do so. The march was not held in Amsterdam, but in the small provincial city of Leiden, about 45 minutes and \$7 away by train, apparently to raise the consciousness of the townspeople. Try that in Orillia and see what happens! In Leiden, they mostly peered at us, curiously. About half of the people at the conference — roughly 200 registered for the closed part, and perhaps that many again attended the public sessions — went to Leiden, where there were perhaps 3,000 marchers, many of whom, though doubtless gay, were not, apparently, academics. But they enjoyed themselves.

And did we, at the conference? Nearly

everybody seemed to; our hosts were amiable and efficient, the setting gracious, the invited speakers distinguished and competent, including figures like George Mosse, Bascom Professor of History at the University of Wisconsin, as well as others more familiar to gay activists, like Guy Hocquenghem, Jeffrey Weeks, Martin Green and Jim Steakley. Martha Vicinus's paper on "Distance, Discipline and Desire: Passionate Friendships among Schoolgirls and Teachers" in the nineteenth century was probably the all-round best of the whole programme, with Carol Smith-Rosenberg on "Sexualization of Language and Politicization of the Body" not far behind. The slideshows on lesbian and gay history in Boston and San Francisco were a joy. And Amsterdam is one of those cities like San Francisco which it is almost obligatory to like; it, too, is aggressively quaint and almost pretentiously tolerant, though with much more bustle and prosperity. An unbeatable combination for an unforgettable week, surely.

Indeed. And yet in calling this conference a landmark event, I concede a certain ambivalence about the transition it marked. Mattias Duyves, Gert Hekma, Paula Koelemij and their six colleagues who organized the conference created, with loving care, hard work and great success, an archetype of what a really high-class academic conference should be — complete with the one-upping and academic-political sniping about whether sociologists even had a right to undertake historical research when they haven't been trained for it; and the artificiality of programmes whose content, finally, is determined less by the theme of the conference than by what the participating scholars have been working on and are ready to present. The women's sessions, what I saw of them, were better; there was more spontaneity despite the equally rigid format. The heavy emphasis on research respectability meant that contemporary gay and lesbian life did not figure in many of the presentations: most of the research was historical. Academic quality controls are easier to apply to archival materials.

As the conference wore on, and most of the participants seemed better satisfied with it than I felt, I realized that my motives for attending were probably different from theirs, and, from the viewpoint of the organizers, less legitimate. I had never dared hope to live to see the day when such a conference could be held, and I had come largely to explore the meaning of being gay with new friends and to celebrate that fact — willingly spending a few thousand of my own Canadian dollarettes to do it. Meetings of the Gay Academic Union in the States still retain some of this celebratory quality, but in Holland they've grown beyond that: as one of the organizers observed, rather smugly to Canadian ears, Dutch gays don't feel that they live in an especially hostile milieu — that's past, like witch- or gay-burning. The conference wasn't basically concerned with gay identity, but with academic identity. That, now, is still problematic. Being gay was something everybody took for granted as people my age never will. But a university career is something no young person takes for granted these days. If some of the conference participants were hustlers, and I think they were, that means only that they were really good at getting grants. But not so good at Stonewalling, maybe.

It was a great conference, as conferences go; but sometimes during my stay in Amsterdam, I felt like a Newfoundlander. That's Confederation for you.

Edgar Z. Friedenberg □

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Susan Sontag, *Illness as Metaphor*

AIDS continues to be seen as the "gay disease." This is a good way of distancing the disease from the larger population. It is a way of denying that AIDS is the greatest public health threat since the polio epidemic. Yet for as long as AIDS is the "gay disease," then for that long the majority of society will not be motivated to work for its eradication. And for exactly that long AIDS will be given the freedom to expand its impact into society at large.

It may indeed be an ironic twist of fate that a widespread destructiveness of AIDS will in the long run depend less on the gay lifestyle and far more on homophobia.

AIDS is an epidemic disease syndrome. Like polio or smallpox, and with enough motivation and money, it can be eradicated. There are, however, at least four groups of people who, in maintaining the viewpoint that AIDS is a "gay disease," have retarded its eradication: the media, the American government, the religious right, and gay people themselves.

The media continue what amounts to a subtle advertising campaign to convince the general public that AIDS is an *aspect* of the gay lifestyle. The syndrome has been dubbed the "gay disease," "gay plague," "gay cancer," and even "homosexual disorder." These labels merely reinforce the false assumption that AIDS is a gay illness rather than a human disaster.

Until very recently, the American federal government has also been criminally slow in its response to AIDS. Even a non-partisan observer could easily conclude that the health of minorities (gay people, black Haitian immigrants, hemophiliacs, and intravenous drug users) seems to be of little interest to this government. It is worth noting, however, that the federal government responded speedily in the past to Legionnaires' Disease with \$10 million and to the Tylenol murders with a similar degree of funding. The total number of deaths from these two events plus the deaths so far due to Toxic Shock Syndrome do not total the deaths already attributed to AIDS. One conclusion would be that if AIDS had surfaced among white, middle-class, heterosexual North Americans, federal governments would have been a lot more responsive a lot sooner.

As for the religious Right, it serves their self-fulfilling purpose to identify AIDS as the wrath of God on the gay lifestyle.

Finally, some of my own brothers in the gay community have bought into the homophobia of our society. When gay people think that AIDS is some quasi-divine judgment on who we are, they are subtly accepting that AIDS is a "gay disease," directly related to being gay. When my gay brothers deny themselves or other gays *all* sexual expression for fear of AIDS, they have made a false identification of the disease syndrome and the pleasures of gay sex. When people who have AIDS are rejected by their gay brothers or evicted from their homes by friends and lovers, we have descended to homophobia. If gays see people with AIDS as lepers to be denied, it is not possible to recognize them as brothers to be supported in a fight for health and life shared with society at large.

To grasp the reality of AIDS we need to let AIDS be AIDS: not a philosophical statement about being gay, but rather a mindless life-threatening epidemic.

BRYAN TEIXEIRA

AIDS

AS METAPHOR

The first cases of AIDS were reported simultaneously in New York and Haiti in 1978-79. That vacationing New Yorkers brought AIDS to Haiti or Haitians took it to New York are equally conjectural opinions. By 1979, intravenous drug users were showing up with AIDS. This is the year that is now recognized as the start of the present epidemic. It was not until March, 1981, that the Centers for Disease Control in Atlanta first began to take notice. This was also the year of the first deaths in New York of Haitians with Kaposi's Sarcoma, an opportunistic cancer, and the first cases of AIDS contracted from blood products were reported. Twenty cases existed worldwide. By January, 1982, ten months after the CDC began monitoring AIDS, there were more than *two hundred* cases in the world, with an 88% mortality. While the media were still talking about a "gay disease," responsible scientists were beginning to develop an organism theory about the origins and spread of AIDS.

Currently, there are almost 2,000 cases worldwide. The syndrome had appeared in thirty-five states in the USA and several other countries, including the United Kingdom, France, Germany, Denmark, Israel, Africa, Haiti, Australia, Argentina, Canada, Italy, Holland, Switzerland, and Spain. According to the Public Health Department of the City of San Francisco, the overall mortality rate continues to be about 75 percent. About 70 percent of these cases are composed of homosexual and bisexual men.

AIDS, like most things, has a price tag. This disease costs money. The public purse is being tapped to provide adequate treatment and prevention as well as for researching a cure.

The diagnostic process can cost \$10,000 plus \$150 per week for treatment. The total figure quoted to treat one person with AIDS is \$70,000 annually. These costs are being borne by individuals with AIDS and also by health insurance companies and public funds. It is estimated that \$100 million has already been spent on treatment alone.

The gay communities in New York and San Francisco are leaders in organizing their own AIDS fundraising. The Barnum and Bailey Circus extravaganza in New York — an event totally ignored by the media! — raised \$250,000. And the Shanti Project in San Francisco intends to raise a similar amount through its Emergency Sweepstakes.

Nevertheless, the public purse will have to bear the bulk of the costs of the epi-

dem; the longer it lasts, the higher the costs. Millions of dollars are expected to be spent by the National Institute of Health and the Centers for Disease Control, both American federal bodies, and the US Congress is in the process of appropriating more (see page 21). The City of San Francisco alone will spend over \$2 million in the next fiscal year, 1983-84. Other public costs include social security benefits for those diagnosed with AIDS, the negative impact on tourism to certain cities due to fear of the disease, and funding public preventive (as well as general) information about the epidemic.

In crass dollar terms, AIDS is clearly a public social issue.

Two key public health issues relate specifically to AIDS as a blood-borne disease: treatment for hemophiliacs and blood transfusions. Hemophiliacs need thirty to forty treatments of blood clotting Factor VIII each year. To acquire enough blood to produce this clotting factor in concentrated form for one hemophiliac for one year, anywhere from 25,000 to 75,000 donors are required. In the USA alone there are 20,000 hemophiliacs, which means at least 500 million blood donations each year. Besides hemophiliacs, there are some three million persons in the USA each year who require blood transfusions or use of other blood products for medical reasons.

The ensuring and maintenance of uncontaminated blood banks and products — which is not a new issue since AIDS is not the only blood-borne disease — is crucial to the public health. The fact that hemophiliacs and other blood product users have contracted AIDS indicates some small degree of contamination already. This is not to say that God is wreaking vengeance on the blood industry or the surgical establishment. It is merely to point out that blood products can be a mode of AIDS propagation.

Leaving behind the more or less homophobic versions of the origins of AIDS, the medical profession increasingly assumes a viral cause for the disease. Neither poppers, nor sperm, nor multiple sexual partners, nor anal intercourse are the cause of AIDS.

Several viral infections are being researched to identify if they or some mutation of them may be the cause of the epidemic, *eg* Human T-cell Leukemia Virus (HTLV), Cytomegalovirus (CMV), and Epstein-Barr Virus (EBV). Some researchers even suspect a mutant form of Hepatitis B since the patterns of AIDS are remarkably similar to this disease. A virus clearly does not demonstrate much dis-

crimination regarding its victim's sexual orientation; it merely chooses the most effective means for its propagation.

Many researchers have suggested that AIDS is also similar to polio. Polio, formerly a worldwide menace, has four phases: an alimentary phase in the gastrointestinal tract; a lymphatic phase in the lymph nodes; a viremic phase in the blood stream; and finally a neural phase in the nerve cells. Many people were exposed to polio but few had more than gastrointestinal or flu-like symptoms. They became asymptomatic carriers. Fewer and fewer people developed the other symptoms, and very few became paralyzed. The AIDS profile also includes gastrointestinal upset, swollen lymph nodes (lymphadenopathy), and blood-borne propagation. These and other similarities with polio lead some researchers to believe that many people are already asymptomatic carriers of AIDS while the present diagnosed cases represent the tip of the iceberg. The relatively long incubation period for AIDS — seven to twenty-four months — makes this scenario more frightening for some.

While the research continues on causes, the research on treatment continues apace. Treatment has focused of necessity on the so-called opportunistic diseases, *eg* chemotherapy or interferon for Kaposi's Sarcoma. However, no treatment has yet been devised to reverse the suppression of the immune system. Therefore all remissions are usually followed by a new bout with the same or another opportunistic disease. This situation holds true for diagnosed adults as well as children who, despite media scares of "household contact" propagation of AIDS, probably contracted AIDS *in utero*, as was the conclusion of the original medical researchers.

It must be clear from the above that AIDS is not a "gay disease." It is most likely a virus that spreads by the sharing of blood-based secretions, whether sexually or via blood and blood products.

Susan Sontag wrote an intriguing little book in 1977, *Illness as Metaphor*. Sontag was attempting to convince the reader to let disease be disease, to de-mythify disease. She addressed the romantic usage of disease as "interesting" or a sign of higher consciousness and sensitivity. She also addressed the mythical usage of disease as punishment where the death of the victim is redemptive. Disease was thus heightened by being used for scapegoating and social rejection. "First, the subjects of deepest dread (corruption, decay, pollution, anomie, weakness) are identified with the disease. The disease itself becomes a metaphor. Then in the name of the disease (that is, using it as a metaphor), that horror is imposed on other things." Sontag tracked this predisposition of our culture to mythify illness over several centuries. Her analysis, published two years before the AIDS outbreak, is no less apt now in reference to the "gay disease." As in the past, illness as metaphor continues today to mask and maintain the bigotry and injustice of society to its own detriment.

As long as AIDS is not seen for what it is — a disease that menaces the public health — anger and the passion for action will not be roused. For as long as AIDS is labelled a "gay disease," it is either denied and distanced from the majority or else helplessly seen as a product of the invincible forces of the age-old "Natural Law" or even God. Once AIDS is understood as a disease threatening us all, it can and must be fought: a virus *will* be isolated and a vaccine *will* be produced. □

Bryan Teixeira is a Vancouver social worker and theologian currently working toward his PhD in psychology.

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A cocksure alter-ego for a feisty old stud

Early in the '70s I first encountered some stories by Phil Andros — the now well-known pseudonym of Sam Steward: ex-professor, unofficial collaborator with Alfred Kinsey, tattoo artist, tireless cultivator of friendships with the great (and not-so-great). These stories were tucked away in an uneven anthology of homosexual short stories with the appalling title, *Different*. Beside the elegant arabesques of James or the passionate mastery of Lawrence, Andros's writing seemed painfully unrefined. His narratives were structurally flawed, his language clumsy. Yet somehow, his unusual, street-wise voice grabbed me, arousing me in ways that the more respectable tales of the masters had not. I was intrigued.

Some of these stories which caught my attention so long ago had been extracted from Steward's *Stud* (1969), a collection of stories with a troubled and discouraging history of publication. The stories still seem noticeably uneven in quality (some aren't on the current level of some high-school writing) despite the exaggerated claims of John Preston, who has written an introduction for the reissued collection. But the raunchy vigour of most of *Stud* is undeniable.

With a nod to Poe, Steward has his tales narrated by an alter-ego, Phil Andros: a raven-haired, generously endowed hustler of Greek origin (his name means roughly "man-lover"), who, according to Steward is supposed "to progress and develop... only gradually becoming completely homosexual," during the course of these interconnected narratives. Just what constitutes this development and how we're meant to measure Phil's progress (if any) is debatable, even suspect. In any case, the reader is led on a sleazy odyssey through several major US cities, each with a character all its own, and some treated with scathing contempt by the highly articulate narrator:

"Milwaukee was a country boy trying unsuccessfully to act grown up and sophisticated. At eleven o'clock its streets emptied as if you had flushed the toilet."

Steward has never shied away from dangerous or contentious topics, and *Stud* has more than its share: foot fetishism and fag bashing ("The Green Monkey"); racial prejudice and reverse discrimination ("Ace in the Hole"); white liberal guilt ("Color Him Black"). The appeal of these stories lies in their uncanny mixing of political concerns with erotic portrayals of male sex. There's a lush sensuality about the prose which immediately conjures up the special flavour of each encounter, whether Phil is sniffing the disturbing odor of a delicious pair of boots belonging to a sexy bunkmate, suddenly sighting Ace Hardesty's white jockeys stretched across "the liquid cobalt highlights" of blue-black flesh, or exploring the thrill of passionately coupling aboard a Harley Davidson he has lugged into a hotel room:

"And then I lashed him tightly to the motorcycle, hands to the axle of the front wheel, ankles to the axle of the rear one.... And then I undressed and climbed on too. The exhaust pipe was still warm against the calf of my leg. But it had cooled off by the time our second, wilder,

Below the Belt by Phil Andros. Perineum, \$8.75. *Stud* by Phil Andros. Reprinted by Alyson Publications, \$9.25. Phil Andros's *Roman Conquests* has also just been reprinted by Alyson Publications.



"Man-lover:" Sam Steward/Phil Andros in Glacier National Park, 1935 (above), and today

ride was finished."

Such moments are wonderfully self-justifying; the control of erotic detail as the tale unfolds is admirable. But what of the apparent self-hatred and brutality of the hero/narrator which turns up in story after story? The derisive rhetoric of self-oppression creeps in at almost every page. Effeminate men are dismissed with talk of lavender, swishes, fairies. There's constant approval for manly behaviour and macho talk. One trick even had an approved butch nose! Altogether there is just not enough self-deprecating humour, not enough discernible irony to deflate the pretensions of the cocky narrator and separate them from the approval of the author. In one nasty tale Phil degrades and brutalizes a rather pitiful boy-lover (once busted and jailed for his preferences) whom he has picked up in a bar, pausing at the same time to give the reader a self-justifying sermon on the evils of "playing around with kids."

Set beside the more liberated stories in Steward's recent collection, *Below the Belt*, *Stud* offers interesting comparisons of subject matter and style, which point to just how far gay fiction has come since Stonewall. The steamier, more explicit prose of the later collection brings these stories closer to the pages of *Honcho* and *Drummer* than their predecessors: "His balls, heavy and full, rose as I licked them and pulled first one and then both of them into my mouth, using my tongue against them, and feeling against my cheek the hard corded underside of his cock. The odor of his crotch was sexy and male." ("A Trap for Tigers").

The erotic fantasies and escapades of the oh-so-gorgeous-and-sexually-active Phil have become more self-consciously

kinky, more titillating — one episode ("Pig in a Poke") involves mutilation and blood-letting! Steward's/Andros's weakness for butch cops provides some of the hottest episodes in *Below the Belt*: a passionate blowjob (with silly dialogue) in the back of a paddy wagon ("B-Brian, I... think you're just a h-human being. I like you as a man."); an energetic round of S/M suck 'n' fuck with a hunky cop-slave (while locked up in solitary).

It's interesting that both *Stud* and *Below the Belt* conclude with heavy S/M fantasies. "Color Him Black" (*Stud*) depicts Phil/Orpheus fatalistically returning

to a Harlem underworld for vicious whipping by a black master, Adam X. The implicit racism of the story ("I saw his mammoth sex dangling over my head the way Gulliver's hung over Lilliput...." etc) reveals disquieting aspects of Steward's attitude to racial differences.

"Babysitter" and "Many Happy Returns" provide a groin-tingling conclusion to *Below the Belt* with their heavy emphasis on bondage, humiliation and genitorture. I have the uneasy feeling that Steward hasn't really grasped the nature and limits of S/M: the complicated dynamics of power and pleasure which bond slave to master, top to bottom. The stories are admittedly exuberant, especially "Babysitter" which deals with a slave-sitting service for errant masters. Still, it all has the feeling of an outsider's guided tour trying to cram in every conceivable scene in a misguided attempt to cater to all tastes.

Re-reading and assessing the stories contained in *Stud* and *Below the Belt* and perusing Steward's quasi-autobiography *Chapters from an Autobiography* (Grey Fox Press), I have finally come to a grudging admiration for the feisty old stud sitting in retirement in Berkeley, sifting through relics of his past (who knows where fact expires and fiction leaps to life?), surprised to find himself a minor celebrity for the stories he once thought he was writing for "lonely old men living in hotel rooms."

The recent adulation accorded Steward and his cocksure alter-ego Phil raises interesting questions about gay gods and heroes and how we deal with monuments of our own unaging intellect and desire. Steward's work offers us a measure of our own post-Stonewall development, for even his politically messy moments (with their oppressive clichés) may serve as signposts to document our cultural history and to point to the future.

Yet still I'm haunted by the essential lovelessness of Steward's/Phil's world: the disgruntled, jaded view of life strictly reduced to *takers* and *taken*. I think of Steward basking in the attention of young callers paying homage to "the man who knew Lord Alfred Douglas, André Gide, Valentino," occasionally sleeping with Steward as a means of joining themselves to gay ghosts (a grotesque notion where Gertrude Stein is concerned!). I wonder if, one day, they will recall Steward and his stories in the same way *he* has recalled his troubled intimacy with the self-oppressed Thornton Wilder: "And so he went through life, bright eyed and eager, interested in everything, talking, talking.... And there was never, never, never a kiss...." PGBaker

THE RIGHT

Sanctity at the expense of freedom

Right-Wing Women by Andrea Dworkin. Perigree Books, 1983. \$9.95.

Andrea Dworkin's latest book will come as a shock to those who thought conservative women were mainly motivated by the desire to keep a clean kitchen. In *Right Wing Women*, Dworkin scrutinizes the Phyllis Schlaflys and KKK wives of the world: those women who devoutly and fervently uphold the ascendancy of right-wing men. And sure enough, she discovers method in their madness. *RWW* summarizes the political economics of female accommodation to patriarchal males, and suggests that right-wing women are shrewd, if myopic, horse-traders. By exchanging autonomy for physical safety, and bartering indepen-

dence from male domination for a precarious influence upon men, they win sanctity at the expense of dignity and creativity.

Dworkin's analysis is an astute one. Bella Abzug, herself an influential feminist thinker, refers to *RWW* as "the most important book of the decade." Abzug overstates the case, but there are several segments of the book which truly do pack a catalytic impact. A chapter called "Jews and Homosexuals" is especially fascinating. In it, Dworkin relates her eerie, halfway comical, and yet, ultimately frightening experience while trying to interview conservative delegates to the 1977 National Women's Conference in Houston, Texas. First, she questions some Mississippi Klans-

women (and male Klan officers sent to protect them from "assault" by lesbians) and learns that homosexuality is a "Jew sickness." She then switches her attention to a delegation of Utah Mormon women, who quickly become wise to her intentions. "You're a Jew," one tells her, "and probably a homosexual, too." In a scene straight out of *Night of the Living Dead*, a group of somber, dark-clad women nearly succeed in forcing Dworkin over the edge of a high balcony in the Houston Coliseum.

In contrast to the strength of Dworkin's approach in passages like those above, *RWW* also displays some pronounced weaknesses. Clearly it's a contender for the most difficult book of the decade to read! Analysis and personal history make up perhaps half its content; the balance consists of pure passion in a form that can only be compared to the exhortations of certain old-testament prophets. Imagine a female version of the prophet Jeremiah declaiming through an inadequate megaphone at a feminist rally, and you have the tone and texture of much of Dworkin's writing. (Like Jeremiah, Dworkin even foretells the destruction of her people; one of her chapters is called "The Coming Gynocide.") Long segments of the book, meant to be taken as passionately analytical, are in fact passionately redundant, aching so, like a bad, throbbing toothache. Also, some of Dworkin's analysis is suspect. After quite rightly castigating men for reducing women to an absurdity, mere "domesticated cunt(s)," she goes on to reduce men theoretically to yet another absurdity — mere automations, ant-like beings animated only by the will to oppress.

Dworkin also elevates pornography to a status it doesn't deserve in the armamentarium of techniques which men employ to keep women in subjection. Misogynist pornography is only one of the countless ways to communicate the fundamental opportunistic "truth" that women *want* men to divest them of control of their own lives. It is a currently fashionable, but completely inessential aspect of patriarchal culture.

Despite the general excesses and the flaws in Dworkin's method, *RWW* is a book that deserves to be taken seriously. Dworkin has conservative women and their male masters pegged. If she weren't a woman, a Jew, and probably a homosexual Commie to boot, even *they* might be obliged to admit it.

R Summerbell □

BIOGRAPHY

Beautiful bravado

Mother Bound by Jill Johnston. Knopf, 1983. \$16.95.

Subtly subtitled *Autobiography in Search of a Father* (perhaps for those of us who have searched in vain for these many years for her unpublished *My Father in America*), this is Jill Johnston's most accessible book since *Marmalade Me*. All capital letters and punctuation marks are provided by the author. In case this worries you, as it did me for the first three pages, rest assured that what the book lacks in technical fireworks it makes up for in sheer content. This may well be the most honest autobiography ever written.

Johnston has always reminded me of a stage magician who has practised her craft with such concentrated diligence that, on the day the assistant forgets to bring the rabbit, she pulls one out of the hat anyway, and two doves besides. Her

art depends on bravado. Cheerfully, Johnston assumes that her life is interesting to us, her readers, and indeed it is — as anyone's life would be if presented with such beauty and verve. In *Mother Bound* the master conjurer performs the death-defying feat of psychoanalysing herself before our very eyes: an intricately fascinating and insightful presentation of the making of an American lesbian.

History will probably treat Jill Johnston better than her contemporaries do. Johnston's particular contribution to literature has been to lift the art of the essay to a peak of unparalleled complexity. She throws autobiography, fiction, reportage, humour and politics, criticism and philosophy, Joycean wordplay and Steinian convolutions, all in the same pot, and spirals the mix into immensely readable, very nutritious confessions. Her essays read like fables. Johnston has created what might easily be an entirely new genre. And all of this with the most flagrantly upfront lesbianism literature has ever seen. We

should be proud and honoured to have someone of Johnston's stature in our ranks. Certainly her politics have influenced countless lesbians everywhere.

While *Mother Bound* explores some of the same territory covered in *Lesbian Nation*, it's less political and more personal; the author tells us why she's a lesbian as well as what it means to be one. The idealism of *Lesbian Nation* is exchanged for a calm, sometimes grim, unblinking realism. Her wit is there in abundance. The writing has a nice, sensuous texture. Johnston tears away facades and examines the underpinning and inner mechanisms of everyday behaviour. Some readers may quail at the depth of her analysis. It does reach moments of paralyzing intensity. Start analysing yourself in this manner and you might have trouble getting up for work. But it's valuable stuff. Self-knowledge generates responsibility and self-reliance. I think the book is an important wedding of traditional psychology and feminist politics. Typically,

rather than explaining it in theoretical abstractions, Johnston shows us how it works in practice, on herself.

The first volume takes the reader to 1965. I can't wait for volume two. I hope it's just as detailed and I hope she doesn't get sued.

Michele Belling □

MUSIC

Shaking your hips; stirring your mind

The Parachute Club. Current Records, Toronto, 1983.

There's only one way to approach this disc: thankfully. These very hard-working Toronto musicians have produced a debut album so vigorous it's perfect company for 1983's most popular proponents of funk and soul: Michael Jackson and Eddy Grant, Marvin Gaye and Prince. But Parachute Club is one up on most of its peers: you can shake your hips to it and it'll stir up your mind, too.

Spearhead of the band is Lorraine Segato, already widely celebrated in southern Ontario for her work in the almost-all-women, good-timey rock band Mama Quilla II. Author or co-author of every lyric on this album, Segato also brings her enthusiasm for Caribbean music to the new band. There are seven members here (three male), but Segato's joy and intelligence are everywhere.

Musically, Parachute Club wears its influence on its sleeve. First and foremost is the dub-styling that begets the echo enhancing all Segato's slinky, soul-filled lead singing; the sound recalls the very best white work in the style, *ie* The Clash. The rhythms of Parachute Club

The Parachute Club: energy and style "finding the way to listeners' minds through their beating hearts"



Legends meet in Saskatoon: Filmmaker Kenneth Anger (left) spoke at screenings of his "Magick Lantern Cycle" at the Mendel Gallery June 2 and 3. At right, his hostess, "The Legendary Judy Paté," who helped foil an arson attempt at Numbers disco June 25 (see p 18)



are also Caribbean-inspired. There's the explosive reggae of *Are You Hungry*, the swaying calypso of *Tobago Style*, and in every corner, the hard-edged timbals-defined sound of Puerto Rico, the salsa. The style of melody and singing, too, has a noteworthy precedent in the best of Terry Garthwaite, formerly of Joy of Cooking.

Parachute Club keeps up a smart, irresistible percussive drive, and this rhythmic energy is matched in intensity by the keyboard work of Laurie Conger. Every flourish, accent, noodling and shimmer, every synth-rhythm is warm and melodious, in complete contrast to the way "cold wave" stylists use the same instruments. Lead guitar work by Segato and Dave Gray is great, too. It holds back with funky little notes, or plays full-out with the rest of the band.

The messages contained in the Club's lyrics read like a checklist of any politically-correct activist's concerns: sexual liberation, intellectual alienation, social fears, nuclear weapons, the wrongs of patriarchy. Any predictability, however, is erased by the buoyancy of the music; the plain-speaking is lifted far beyond itself and Parachute Club proves that the way to a listener's mind is through her or his beating heart.

The album opener deserves special mention. An anthem, *Rise Up* typifies the spirit of Parachute Club. Its beat and its synthesizer washes are welcoming, a delight, while the lyrics, by Lynne Fernie, hark back to Bob Marley's *Get Up Stand Up*. In the same fashion, they encourage the listener to look forward to a better, more egalitarian life; and to work to achieve it, as well.

Phil Shaw □

TRASH

A dog's brunch

The First Official Gay Handbook by Hudson Brown. Turnbull & Willoughby, \$7.95.

The only thing worse than stale quiche is a stale quiche joke. It's hardly surprising that *The First Official Gay Handbook*, subtitled "A Manual for Quiche Eaters," comes across as distinctly frozen and reheated.

This most recent addition to the current phenomenon of humorous handbooks (*The Preppy Handbook*, *The Valley Girl Handbook*, *The Jewish American Princess Handbook*, etc), tells us all about Bruce (!), from his very first brunch (Creamed Corn, Cream of Wheat, Creamed Chipped Beef on Toast, Creme Glace, Cream Soda), to his apotheosis, opening night at his very own NYC restaurant. In between we are treated to detailed lists of what Bruce wears, Bruce's decorating schemes (even his crib was placed on the diagonal), and numerous "days in the life" of Bruce — "8 am: Wake-up call and delivery of the morning newspaper by

This issue's writers

P G Baker has recently completed a book on D H Lawrence... **Michelle Belling** is a freelance writer living in Seattle who has spent "seven years as a lesbian separatist and fourteen as a vegetarian"... **Edgar Z Friedenberg** teaches at Dalhousie University in Halifax... **Craig Patterson** abhors gay midday meals, but otherwise has no unusually shocking sexual habits... **Gillian Rodgerson** is a new member of the TBP collective... **Jane Rule** lives amidst the women writers of Galiano Island, British Columbia... **Phil Shaw** pushes paper for United Artists Classics... **Robin Metcalfe** is a Haligonian homo who rides trains in eastern Canada... **Richard Summerbell** studies deterioration and rot (for real!) at the University of Toronto.

Mummy. 8:12 am: Check tan lines in closet mirror."

While there are occasional flashes of brilliance (Bruce's consideration of Ada Mae's School of Cosmetology and Baton Twirling), the *Handbook* is perhaps best left for those sent into paroxysms at the very thought of brunch, or homos who shudder with delight at even an allusion to New York, NY.

Craig Patterson □

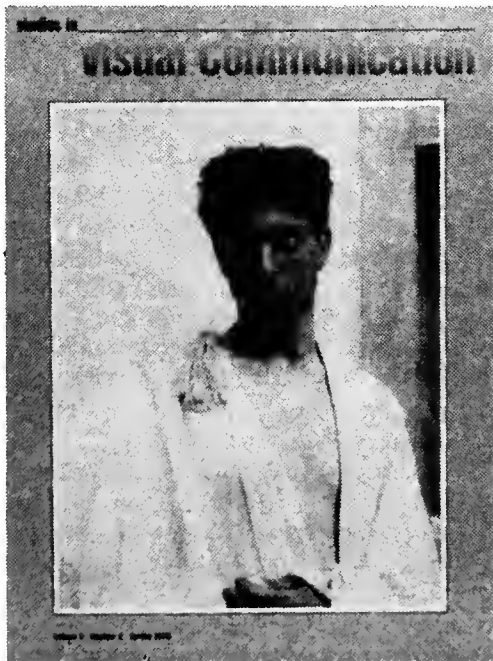
AESTHETERA

● Quebec playwright **Michel Tremblay** is currently at work on a script concerning a "forty-year-old writer who is obliged to accept a four-year-old boy because he is in love with his father." The idea, a fictionalized account of an experience of Tremblay's, has been agreed to by the National Film Board for backing. Tremblay doesn't see the film as simply a justification of homosexuality: "We're a bit sick of pictures like *Making Love*."

● The Sydney Gay Writers Collective has announced the publication in July of *Edge City On Two Different Plans: A Collection of Lesbian and Gay Writing from Australia*. The collection includes prose, poetry and lyrics by more than forty writers, with a foreword by Dennis Altman. The price is US\$8.50 (includes postage) international cheque or MO, and the book can be ordered from Sydney Gay Writers Collective, Box 158, Leichhardt, NSW 2040, Australia.

● **Marie-Claire Blais** was one of about fifty writers awarded prizes recently by the Académie Française, receiving 4,000 francs for her recent novel, *Visions d'Anna*.

● Submissions are requested for a lesbian mothers' anthology, *And The Thick Ones Are Comforters*. Contributors are asked to send stories, poems, prayers, rituals and songs they wish to publish to Anthology, Lock Box 8, 5831 Telegraph Ave, Oakland, CA 94609.



The spring '83 issue of *Studies in Visual Communication* is entirely devoted to gay images. It contains generously illustrated articles by Richard Dyer on the representation of gay people, and Jim Steakley on the Eulenberg scandal (originally presented as a slide lecture in Toronto at Wilde '82). Accompanying a selection of photographs by von Pluschow and von Gloeden are two essays by Quebec artist and critic Bruce Russell. The final piece in the issue is a wonderful collection of photographs by JEB (Joan E Biren), along with an article by the artist on the process of lesbian photography. Copies can be ordered for US\$5 from Studies in Visual Communication, Box 13348, Philadelphia, PA 19101-3358.

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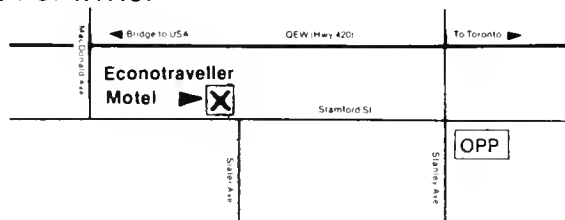
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Conditions in common

Recently, I noticed that a number of books on my desk were related to each other because all their authors had at one time been editors of *Conditions* — a feminist magazine "with an emphasis on writing by lesbians." I thought it might be interesting to have a look at the individual work of these women, then take a second look at *Conditions*, a magazine which many readers have come to regard as a forum for lesbian culture.

I found that I could sit and read the poems in *Narratives: Poems in the Tradition of Black Women* by Cheryl Clarke in the same way I could sit and read a novel from beginning to end. Each poem is one story from one woman's life. For example, in "Hair: A Narrative," the poet writes of a black woman coming to grips with her "nappy" hair. Within that tale is the story of a black woman's oppression through the expectation that she conform to white beauty standards. This poetry is written in such a loose, musical style that the reader tends to get caught up in the flow of the poem. And then, the real depth of the piece themes rise up that deal with lesbian oppression, racism, incest, and death, hitting the reader like a slap across the face. Still, it's a necessary slap, for the women and experiences that lie at the bottom of these poems are those parts of women's lives, particularly black women's lives, which have been ignored in literature for far too long. In *Narratives* Cheryl Clarke has found both the language and the form to tell these stories and she speaks from experience about the lives of black women. The book is a definite *must-read*.

For months I have put off reviewing *Keeper of Accounts* by Irena Klepfisz (one of the founding editors of *Conditions*.) Reading her work now for the third time, I realize I have avoided it because it terrifies me. Irena Klepfisz writes with a painful accuracy of the spaces between us, how much we keep from each other, how much we are alone. In "Monkey II," she writes

at her arrival she was
stunned and bruised. she
folded up refusing to eat
her mouth grim i staked
out my area recognizing
her fierceness her strength

later she told me we create
the responses around us.

there had been much between us
in gesture. mostly i remember
her yellowed teeth her attempt
at tameness.

No doubt this remembrance of tameness has allowed her to continue. A child survivor of the Holocaust, a woman who has lived through times when it was dangerous to be a Jew, a lesbian, a woman. Still, there is a courage in these poems that frees Irena Klepfisz to look at her losses; at the beauty and the terror of her life and the lives around her; to total the balance and allow us to read the accounts.

The rage in *The Women Who Hate Me* by Dorothy Allison (currently a *Conditions* editor) is so strong and so intense that it seems impossible to take in

**conditions:
five**



the black women's issue

all at once. These poems must be read slowly, and given the attention they deserve. Her work demands that she and every woman stand proud and tell the experiences of their lives, speaking truthfully about the often painful, dirty, poisoning elements of their lives, for only then will women be able to really talk to each other and possibly through this exchange, heal themselves. In *The Women Who Hate Me*, Dorothy Allison shows us how to affect all this. She pulls into her poems her poverty-ridden, abused childhood in the South, her love and lust for women, telling us how women hurt themselves by not speaking the truth to each other. She hints of a time when women will break the silence with their terrible truths and also of the cleansing these truths will bring. Her work is biting, hard, angry and full of passion, but it may help us to truly know each other and love the selves we have become.

There can be no doubt that *Conditions* has to be one of the finest collections of women's/lesbians' writing available. In *Conditions Nine*, the fiction and poetry are well-chosen, but *Conditions* itself deserves specific praise for its reviews and critical writings. This material reflects a genuine respect for the need of serious, intelligent, critical writing dealing with lesbian works. Issue nine contains a pentologue entitled "Black Women on Black Women Writers: Conversations and Questions." This piece was, for me, a much needed learning experience, and must be read by every woman who is seriously concerned with lesbian/women's writing and criticism. *Conditions* is a magazine containing work that shows the strength and diversity of lesbian culture. In that way, it is important to all of us. □

Narratives: Poems in the Tradition of Black Women by Cheryl Clarke, published by Sister Books, New Brunswick. Available from Kitchen Table Press, Box 592 Van Brant Station, Brooklyn NY 11215. \$4.50(US)
Keeper of Accounts by Irena Klepfisz, Persephone Press Inc, Box 7222, Watertown MA 02172. \$5.95(US)
The Women Who Hate Me by Dorothy Allison, Long Haul Press, Box 592, Van Brant Station, Brooklyn NY 11215. \$4.50(US)
Conditions, Box 56, Van Brant Station, Brooklyn NY 11215. \$15/3 issues, \$9/hardship subscription, \$6/single issue.
Note: the correct address of Cleis Press (see TBP June '83) is: Cleis Press, Box 14684, San Francisco, California 94114.

Diverse ecstasies

Alan Edward's *Kit* (\$9, Coltsfoot Press) is a strong first novel about an eleven-year-old boy, Kit, confused and disturbed after the deaths of his parents, and an older man, Baxter, who together contrive to meet and carry on a love affair to mutual benefit under the noses of the authorities.

Having the two detained in adjoining psychiatric units and able to meet secretly in the surrounding woods strains credibility, and the brief, upbeat last page reads as though a longer, more realistic



conclusion was sacrificed for the sake of providing a happy ending. Nevertheless, Kit's relationships with Baxter and with his caseworkers are movingly and sometimes humorously depicted and the novel has an insight and force that make it work despite its faults.

Michael Lally, a poet who has sometimes made excursions into gay territory in the past, has two new collections out: *Attitude* (\$7.50, Hanging Loose) and *Hollywood Magic* (\$4.95, Little Caesar Press). And three prolific gay poets have volumes of selected poems: Robert Peters's *What Dillinger Meant to Me* (\$5.95, Sea Horse Press), Jack Anderson's *Selected Poems* (\$6 paper, \$10.95 cloth, Release Press) and Jonathan Williams's *Get Hot or Get Out* (\$7.50, Scarecrow Press).

The best of the new books by less established poets this season is *Watching Them Dance* by Shelley Jones (\$2.50, Black Cardinal Press):

you came to me like the sea
to a landlocked city
some small subsidence of my
less fertile lands breached
the way here for you
I woke in the mauve morning
with the taste of your salt in my mouth
your wet arms embracing me
spice boats dropped their anchors
suddenly at my feet
and white-sailed clippers
docked in the crook of my arm
I grew lively with music and prostitutes
and the strong voices of drunken sailors
singing in the harbor bars
I grew rich with your trade
the boots of continents was stacked
on my chest and the mantle of fame
draped my shoulders
stay with me ocean of night
lap your wet tongue against me
in the dark kelp-laden tides
blow your sea breeze over me
unfurling the pennants from my tower

stay and surround me more
till I become an island
in your happy swelling sea

Emanuel Ro's *Planet* (\$7, Tantric Press) is subtitled "A Novel in Poetry" but in spite of occasional vivid flashes doesn't really succeed as either.

The Persian writer Rumi (1207-1273) was a poet and mystic whose most important relationship was a passionate involvement with a man called Shams, a wandering ecstatic and teacher. After Shams's murder, Rumi wrote many poems inspired by their life together, and some of these appear in *Night & Sleep* (\$6, Yellow Moon Press), an attractively designed book of exquisite translations by Coleman Barks and Robert Bly.

Vol 2 No 3 of *Grand Street* magazine is a book of almost 200 pages and includes a section about the Alexandrian Greek poet CP Cavafy (who is to gay poetry what Sappho is to lesbian poetry). There are a number of essays and photographs, and the first appearance of Cavafy's only known prose work, translated by James Merrill. The issue also contains excerpts from English essayist Cyril Connolly's journals. A real bargain at \$4!

RA Fournier's *The Intelligent Man's Guide to Handball (The Sexual Sport)* is, well, a handbook on the practice also known as fistfucking or fisting. As Fournier remarks, "Carried out in ignorance, handballing can be dangerous. I find it contradictory that gay magazines will publish fiction in which fistfucking occurs and yet not publish articles on the hows and whys of it."

Unfortunately, while this little book of 69 pages contains some good information, it is misleading and inadequate as a total guide and should not be used as one. Fournier is too free with claims that some devotees can "take it up to the shoulder," and implies that the whole hand can be accommodated at once instead of making it clear that entry in stages (one finger at first, then two, and so on) is necessary.

The book contains a readers' questionnaire, the results of which the author hopes to include in future printings. If the main text is also improved, this guide could fill a needed gap in available sexual information. But with the booklet in its present state, I must advise the Intelligent Man (why not Woman?) to spend his \$15 (!) elsewhere. □

Coltsfoot Press, Box 3496, 1001 AG, Amsterdam, Netherlands.

Hanging Loose, 231 Wyckoff St, Brooklyn, NY 11217.

Little Caesar Press, 3373 Overland Ave, No 2, Los Angeles, CA 90034.

Sea Horse Press, Box 509, Village Stn, New York, NY 10014.

Release Press, 411 Clinton St, Brooklyn, NY 11231.

Scarecrow Press, Box 656, Metuchen, NJ 08840.

Black Cardinal Press, Box 31714, Tucson, AZ.

Tantric Press, 1550 California St, No 6229, San Francisco, CA 94109.

Yellow Moon Press, 1725 Commonwealth Ave, Brighton, MA 02135.

Grand Street, 50 Riverside Dr, New York, NY 10024.

RA Fournier, 23 W 73rd St, New York, NY 10023.

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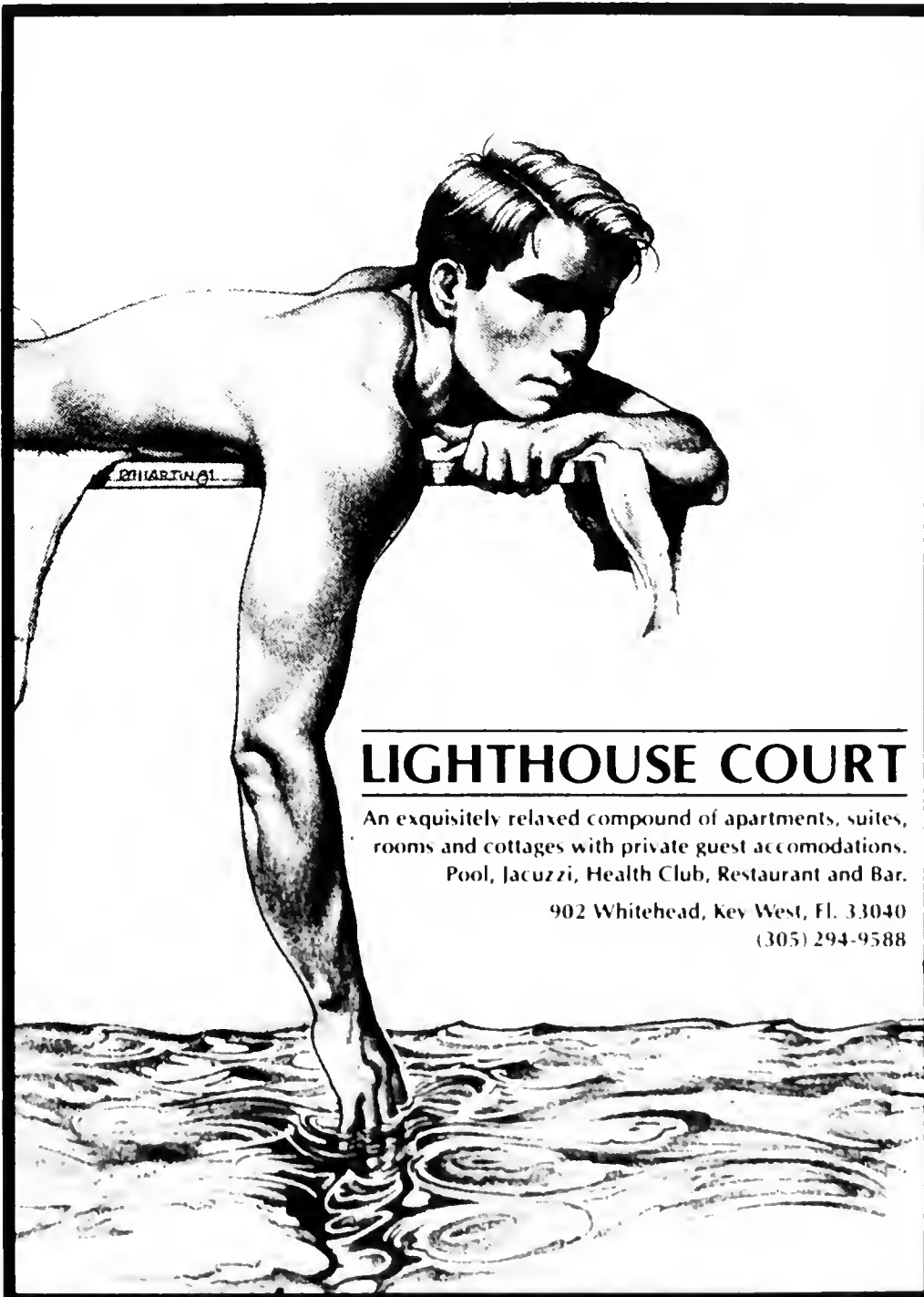
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Classifieds

Friends

International

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weekly on-air get-togethers. Join in, find a friend.
Contact Wayne, WAGFXL, Box 605, Glenhaven, CA
95443.

GWM, 38, 6' 175 lbs, beard, smoker, Levi's type,
travel agent, music lover. Looking for fun, friends,
lovers, pen pals, visits. Anywhere. Rejean, 1610 Sher-
bourne West, Apt 312, Montreal, QC H3H 1E1.

POOR DYKE NEEDS financial help for three years.
Acupuncture school starting September 1983. Can
you help sponsor me? Write: Naja Sorella, Box 11,
2124 Kittredge, Berkeley, CA 94707.

National

EDUCATED, PROFESSIONAL MALE, bi, seeks
similar bi women, men or both for pleasure and
friendship. I'm reasonably attractive, 31, 5'11" 180
lbs, hairy, curly, masculine. Excited by slender, youth-
ful partners with imagination! I'm a nonsmoker with
interests in the arts, games, some sports, good food
and drink. Please reply with descriptive letter and
phone. Box 715, Station M, Calgary, AB T2P 2J3.

LESBIAN WANTED FOR marriage by Oriental gay
male. We won't see each other afterwards. I need it to
keep my job. Financial award. Drawer D570.

Toronto

MALE GAY COUPLE, 30 and 27, looking for other
couples, male or female, for friendship and socializ-
ing. Toronto area. Drawer D713.

OLDER (40s), TALL (6'11"), SLIM (170 lbs), effem-
inate guy seeks strong lady for strict discipline. Race
and appearance unimportant. Cleanliness and discre-
tion essential. Write: Ste 100-254, 2 Bloor St W, Tor-
onto, ON M4W 3E2.

GWM, 35, SEEKS German-speaking friend for lan-
guage practice. Must be well educated and classically
oriented. Box 24, Stn K, Toronto, ON M4P 2G1.

Friends/female

Hamilton

SLIM AND FEMININE blonde, age 27, 5'7" desires
compatible, sincere woman living in Toronto area.
Enjoys French restaurants, fine clothes, good music
— Rough Trade. C'mon let's paint the town. Drawer
D729.

Toronto

PROFESSIONAL, ATTRACTIVE, WHITE lesbian
in search of a dream — you. You are 5'4" or taller, at-
tractive in mind and body, and enjoy quiet times,
music, leisurely walks, dining out.... Let's become
friends soon. Descriptive letter and (possible) photo
appreciated. Drawer D604.

WOMAN, 30, 5'4" 140 lbs, new to gay scene, would
like to meet someone special. Usual pastimes are
movies, reading, walking, quiet dinners at home and
socializing with friends. Favourite pastimes are play-
ing Barbra Streisand albums, dancing, kissing and
talking. Please send letter and, if possible, photo, to
drawer D694.

YEARNING FOR ACTION? Afraid of sinking into
the sexual doldrums of TO in the '80s? Footloose,
promiscuous dyke seeks others. Object: comparing
notes, sharing whatever, possibly creating a contact
club. Share your vision of freedom with the woman at
drawer D723.

Friends/male

International

THE HIRSUTE CLUB — hot, erotic organization
for hairy men and men who love hairy men. Informa-
tion: send \$2 to PO 11514, San Francisco, CA 94101.

HOT, BI, US, JO STUD, 29, 6' 165 lbs, moustache,
short dark-blond hair, thick tool, heavy slung sack.
Into true Canadian studs for long, sweaty, handjob
sessions. Photo a must: 2269 Market, No 333, San
Francisco, CA 94114. Don't disappoint me — it will be
your loss!

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I'M 19, TOURING ACROSS North America next
year and looking for contacts around the US and Can-
ada. No obligations; no biases. Wulf, Drawer D645.

GWM, 38, 6' 175 lbs, beard, smoker, Levi's type,
travel agent, music lover. Looking for fun, friends,
lovers, pen pals, visits. Anywhere. Rejean, 1610 Sher-
brooke St West, App 312, Montreal, QC H3H 1E1.

SAN FRANCISCO, CA sadist master, 39, 5'7" 135
lbs, nice-looking, intelligent, educated, seeks maso-
chist slave for total body and soul servitude. Also
whipping, bondage, CBT work, WS, TLC. Photo a
must. Drawer D685.

FLINT, MI. GWM, 21, 5'7" 125 lbs, new to gay life.
Likes beginning body-building, long walks, quiet eve-
nings, cuddling, affection, movies and fun! Seeking
GWM, 18-30s, similar interests. For friend, compan-
ion, sharing. Write: Scott, Box 398, Davison, MI
48423.

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National

WANTED: ACTIVE, HUNG, sensuous, passionate,
white/black, WS, Levi, TV, jocks, leather, JO for
GWM, bearded, 40s, tall, husky, enjoys passive
greek, active french. Discreet. Explicit letter, photo.
Companion, pen pals. Kitchener, Toronto, Winni-
peg. Drawer D618.

GWM LOVES ENEMAS, seeks pen pal or friend to
exchange enema stories, true or fantasy. Age unim-
portant. Please write detailed letter. Will answer all.
Drawer D640.

GWM, 36, seeks pen pals who will exchange explicit
letters, photos, cassettes. TVs, soiled underclothing
welcome with reply. Hurry. Drawer D661.

Vancouver

GWM, VIRGO, 180 cm, 70 kg, 27, seeks pen pals or
visitors under 28. Live by ocean. Dislike false fronts,
clones, bar scenes. Looking for sincere, honest,
down-to-earth people. Please don't expect a sugar-
daddy. Photo would be nice. Drawer D631.

GWM, EARLY 30s, attending CDA convention,
Vancouver late September, wishes to meet other gays
attending same for friendship and outings. Drawer
D660.

HOT, HAIRY-CHESTED, well-built male, 28, 5'9"
140 lbs, masculine, greek active, seeks muscular, hairy
bodybuilders. Want to meet intelligent men with sense
of humour. Also, correspondence and photo ex-
change from anywhere. Drawer D421.

NORM HERE! Vancouver GM invites gay male mail.
Sharing, ready for gentle sex, 69, greek (I'm passive),
any race, age. Drawer D730.

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Calgary

GWM, 30s, ENERGETIC, DESIRES honest rela-
tionship based upon caring, affection and respect
with sensitive, intelligent, creative person under 25;
cultivated interests. Picture appreciated. — Jerry, Box
4675-C, Calgary, AB T2T 5P1.

GWM, 24, 5'11" LOOKING FOR guys to 30 who are
interested in playing strip poker or other gambling
games in which loser submits to winner. Will respect
any rules or limits you may set. Got the guts to put
your ass on the line? Photo with reply if possible but
not necessary. All replies answered. Drawer D638.

GWM, 5'6" 130 lbs, brown hair, green eyes, mascu-
line, honest, sincere, discreet, easy-going. Enjoys the
outdoors, racquetball, amongst other interests.
Would like to meet for friendship/lover. Own large
home to share with right person. You must be honest
and sincere, stable, nonsmoker, discreet, easy-going,
masculine. Must be willing to put some effort into it. I
will. Photo/phone please. I will respond to all. Box
6477, Stn D, Calgary, AB T2P 2E1, Canada.

SLIM GWM into JO sessions seeks young showoffs
who love to be admired. TVs very welcome. I'm 36
and horny. Drawer D665.

GAY ORIENTAL, 32, professional, masculine and
trim, seeks masculine male, 28-40, sensitive and hon-
est for sincere friendship and good times. Interests in-
clude movies, outdoors, travel, music, gourmet foods
and quiet evenings. Drawer D690.

GWM, 29, PROFESSIONALLY EMPLOYED and new to gay lifestyle. Interests include camping, gourmet food, numismatics, quiet evenings, reading, video, walking and much more. Have quickly discovered that I dislike bars etc. Seeking friendship/companionship with others who share my interests and my love of life. Let's explore together! Confidentiality assured and expected. Drawer D617.

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YOUNG, PROFESSIONAL ORIENTAL seeks long-term relationship with honest, sincere guy to share love and four seasons together. Box 515, Stn M, Calgary, AB T2P 2J2.

Edmonton

SUBMISSIVE MALE ENJOYS satisfying guys' needs. 135 lbs, 5'8" 45, easy-going nature. Please reply with details. Must be clean and discreet. Drawer D669.

ATTRACTIVE MALE, 32, seek friends for sex and possible relationship. Write: Anton King, Apt 15-10645 115 St, Edmonton, AB T5H 3K7.

Regina

ATTRACTIVE YOUNG MALE, 29, 140 lbs, finds no greater pleasure in life than giving french to attractive, straight-acting guys. No reciprocity is necessary as all my pleasure comes from your enjoyment. If you like getting off while someone else does all the work, please write. I am very discreet. Drawer D549.

Winnipeg

WELL-MUSCLED, WELL-HUNG, good-looking. 31. Seeks men similarly endowed. Photo please. Box 2314, Winnipeg, MB R3C 4A6.

Saskatchewan

SINCERE, SLIM, 27-YEAR-OLD male, appreciates life, a positive attitude and good time. Enjoys laughter, dancing, people, camping, travelling, art, music and psychology. Interested in corresponding and/or meeting the same. Photo not necessary, but appreciated, if possible. Box 2612, Kindersley, SK S0L 1S0.

LONELY IN SASKATOON, tired of numbers. I'm young, 40, 5'8" 150 lbs, clean shaven, like to travel, drink, smoke, movies, music, outdoors, small towns, camping, fishing, any kind of gay sex, pen pal. Can visit you or accommodate you. Proud gay. Drawer D655.

Northern Ontario

MALE, WHITE, 40, 6'3" 210 lbs, masculine, seeks other males for encounters, possible relationship. Clean, discreet, can entertain, my place. Drawer D637.

Southern Ontario

HOT, HUNG GWM, 30, 5'7" 135 lbs, blond, muscular (work out regularly), dominant, looking for hot, young, bodybuilder-type, athletic studs in the Cambridge, Waterloo, Guelph area for daytime sex (kinky if you want). Not physically in shape, need not apply. Photo important. Drawer D635.

GWM, LATE TWENTIES, would like to meet others in mind of jeans and sweat. Enjoy party and quiet times together. Drawer D634.

GWM, 33, 5'8" 145 lbs, healthy, educated; audiophile: R&B, classics, new music, videos; movies, theatre, city walks, country walks, architecture, design, teaching, learning, photography, philately, reading, slow hands, romantic. Have car, can travel. You, 27-40, have some similar interests for friendship, possible relationship. All replies acknowledged. Drawer D675.

GOOD-LOOKING, 38, MALE, dominant, 6' 190 lbs, seeks slaves into B&D, S/M. Must be masculine, discreet. No scat. Detailed letter, photo. No triflers please. Drawer D693.

GWM, 31, INTELLIGENT, HONEST, shy but friendly, avid musical theatre buff seeks others with same interest for visits to theatre, friendship. Not into bars, baths, casual sex. Windsor area. Drawer D702.

I AM 35, 5'8" GOOD-LOOKING, professional. Tired of bar games. Seek younger male into skiing, sunbathing, sailing, walks and good times. Ideally a shorter, well-built student. Lots of love for right guy. Doug (519) 579-1505, Box 2041, Stn B, Kitchener, ON.

DISCREET MARRIED MALE looking for same, 21-40 years. I'm 34, plain looks, average build, really get "turned on" by butch types who wear tight jeans, black leather bikers jackets. Nothing hurtful, just hot, masculine sex between males who enjoy the added smell, feel of black leather and tough denim. Box 3463, Cambridge, ON N3H 5C6.

COBOURG-PORT HOPE AREA professional man, 36, good-looking, masculine, athletic, 5'6" 140 lbs, into music, fitness, reading, hiking, theatre, wishes to meet young men (to my age) for friendship and perhaps more. Drawer D679.

HOT KITCHENER COUPLE, 21, brown hair and eyes, 23, black hair, brown eyes, moustache, both over 6'2" well-built, hairy, masculine and sexy. Enjoy poppers, greek/french fun, dancing and socializing. Desire singles/couples, masculine and well-built, 18-25 for friendship and fun. Your photo gets ours, quick reply assured, can travel, all answered. Write to Box 1081, Stn C, Kitchener, ON N2G 4G1.

Hamilton

CARING ANGLICAN PRIEST, 39, looking for friends, lover. Enjoy theatre, swimming, dining, sex. Looking for special person. 525-7057.

ATTRACTIVE GWM, 33, 5'11" 168 lbs, blue eyes, blond hair, moustache, professional, easygoing, enjoys music, movies, concerts, dining out, staying in. Affectionate, would like to meet same for fun, friendship, possible relationship. Photo please. Drawer D666.

HAMILTON-BURLINGTON AREA GWM, tall, dark, attractive, trim, athletic body, clean, discreet, 34, moustache, seeking thin to trimly built friend 20 to 35 to share good times and evenings out. Have varied interests, excluding the bar scene. Phone, photo if possible. Drawer D697.

Toronto

HAPPY, BUT SEARCHING for emotionally mature and physically satisfying companionship. I'm 32, tall, swimmer's physique; creative and professional. You're intelligent, sincere, energetic, about the same age, have cultivated interests, athletically fit. "Cuddles," drawer D498.

GWM, MARRIED, OUT of closet, 50s, 5'6" 150 lbs, caring, serious, trim, athletic build, fit, healthy, hung, horny virgin craves cuddling, kissing, JO, 69, WS with a sensual, horny male during daytime hours. Box 2126, Stn B, Scarborough, ON M1N 1E5. Please hurry.

MALE, 30s, HONEST, ARTISTIC, political, seeks same. Am greek passive but versatile. Relationship possible but not necessary. Your personality and attitudes are most important—the brain's the major sex organ; uninhibited technique's a lot hotter than just inches and muscle! Drawer D544.

GWM, ATTRACTIVE 27, GOOD BODY, very well hung, straight-looking and passive, seeks young guy with tight-fitting Levi's and/or black leather pants, boots, gloves and cycle jacket. I'd love to rub myself all over your leather. Am turned on by touch, smell, feel of leather. I love light B&D and I'm discreet. Phone and photo if possible. I can't wait to meet you. Drawer D545.

GWM, 6'4" 190 lbs, well-hung, masculine and attractive, looking for clean man with 8" or over. If you like to fuck face with your full length, please write giving phone number. I guarantee satisfaction. Drawer D632.

ATTRACTIVE, PROFESSIONAL MAN, 33, blond, 150 lbs, seeks intelligent, rewarding times with male 30-40. Enjoy good food, driving, big fireplaces and sincerity. Drawer D633.

MALE, 40s, FIT, openminded, discreet, seeks active, aggressive male for mutual interests, friendship. Drawer D643.

TORONTO AREA. WM, 42, wishes to contact mature male having ability, patience, willingness to provide training/role model for behaviour modification for purpose of increasing masculine awareness in mental attitude/outlook, mannerisms and physical appearance. Role model to be man's-man type comfortable with lifestyle and people, into bodybuilding and enjoy male action. Meetings, discussion, training, advice to be arranged on periodic basis. Drawer D646.

21 YEARS, 5'10" 140 lbs, good-looking bi male, new to scene, seeks inexperienced young men to 24 to share experience and explore, try it. Photo appreciated. Drawer D659.

TOGETHER MALE, 30, 5'10" 145 lbs, dark brown hair/moustache, attractive, high-profile professional, sincere, honest, reliable, sense of humour, diverse interests and activities, enjoys outdoors, fitness, travel, basically relationship person. Would like to meet other attractive men with similar interests to share experiences. Let's use this as a starting point. Drawer D667.

ATTRACTIVE GWM, 33, SLIM, 130 lbs, dark hair, moustache, looking for hot, horny, well-hung studs who like hot, hot ass. Discretion assured. Drawer D668.

MASCULINE, SENSITIVE, WELL-TRAVELLED, nonsmoker, executive or professional sought by same (30s and up). Photo if possible. Drawer D670.

WANTED, MASCULINE AND caring guy, 35 to 45. Average looks and body. Nonaverage mental space with few hangups. Must need a friend and lover and a live-in relationship. Sexual fidelity not needed. (I don't believe in physical possession). Can be a teddy bear and needs same. I'm early 40s, interests include theatre, opera, reading, sailing and leather scene. I need a lover, not sex partners. Write Roy, Box 161, Agincourt, ON M1S 3B6.

Toronto's Gay Community Calendar

923-GAYS

24-hour recorded message

GAY MALE SEEKS friend for ongoing relationship. Very youthful looking, 30-year-old, 5'9" 155 lbs, with moderately long brown hair and brown eyes. Fine sense of humour, enjoy reading, dining out, intelligent conversation, music, walks, etc. Hoping to share these and other interests with a special person 18 to 33 (dislike short hair and beards). Photo and personal details appreciated. Discretion promised and expected. If you are caring, honest and have some of my romantic and intellectual interests, please respond to drawer D672.

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Remember, too, that your ad is reaching other people, not just a box number. So it is smart to be positive about yourself, not insulting to others. We will edit out phrases like "no blacks" or "no fats or fems."

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How to do it. Write one word per box. The amount in the box when you finish is the basic cost of your ad. Mail your ad along with your payment to us here at: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON, M5W 1X9.

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\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
\$6	\$6	\$6	\$6	\$6
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\$7.80	\$8.10	\$8.40	\$8.70	\$9.00
\$9.30	\$9.60	\$9.90	\$10.20	\$10.50
\$10.80	\$11.10	\$11.40	\$11.70	\$12.00
\$12.30	\$12.60	\$12.90	\$13.20	\$13.50
\$13.80	\$14.10	\$14.40	\$14.70	\$15.00
\$15.30	\$15.60	\$15.90	\$16.20	\$16.50
\$16.80	\$17.10	\$17.40	\$17.70	\$18.00
\$18.30	\$18.60	\$18.90	\$19.20	\$19.50
\$19.80	\$20.10	\$20.40	\$20.70	\$21.00
\$21.30	\$21.60	\$21.90	\$22.20	\$22.50
\$22.80	\$23.10	\$23.40	\$23.70	\$24.00

More to say? Just keep writing on a separate sheet of paper, at a cost of 30¢ per word. Business ads: 60¢ per word.

☐ Cost of ad \$ _____ times number _____ of runs \$ _____

Discounts

☐ Two runs. Deduct 15% - \$ _____
☐ Three or four runs. Deduct 20% - \$ _____
☐ Five to nine runs. Deduct 25% - \$ _____
☐ Ten runs. Deduct 30% - \$ _____
☐ I am a subscriber. I can deduct \$1.00. - \$ _____ 1.00

Subtotal \$ _____

Drawer service

☐ Please assign number and forward replies.
I enclose \$3.00 per ad per issue.

Subtotal \$ _____

Subscribe!

☐ I want to subscribe.
(Add subscription cost to subtotal.)

Canada	\$	13.95
International	\$	15.95
Total enclosed	\$	_____

DEADLINE FOR THE OCTOBER ISSUE: 5 PM, FRIDAY, SEPTEMBER 9

Name _____ Cheque/money order enclosed
Address _____ Charge my Visa Mastercharge
City _____ Card number _____
Province _____ Code _____ Expiry date _____
Clip this form and mail it with payment to: TBP CLASSIFIEDS, Box 7289, Station A, Toronto, ON M5W 1X9.

CH13

Love's Delight

- Exotic lingerie
- Sexual aids
- X-rated movies
- X-rated magazines

Buy, sell or trade

831 Bloor St West
Toronto M6G 1M1
531-9738

GAYS' ROOMMATE SERVICE

A UNIQUE ROOMMATE-FINDING AGENCY FOR THE GAY AND LESBIAN COMMUNITY.

NEED A PLACE?
OR HAVE A PLACE TO SHARE?
WE CAN HELP YOU!

TORONTO'S OLDEST AND MOST EXCLUSIVE ROOMMATE SERVICE FOR GAYS.

CALL US AT: 221-2017
OPEN 10 am - 8 pm
ALWAYS CONFIDENTIAL...

Montgomery Leathers

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Catalogue 3 now available!
Illustrated 32 page
catalogue
\$5.00 + 90¢ postage
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ASK FOR IT!

No. 609 Dress Harness

(609A & 609B back
and front different)

\$119.95

Adults only — must be legal age.

PRIAPE le sex-shop gai

1661 est. Ste-Catherine, Montréal, Qué. H2L 2J5 (514) 521-8451



TIT CLAMPS

T1 — 22.95 PAIR



T2 — 11.95 PAIR



T3 — 7.95 PAIR



T4 — 17.95 PAIR

Payment by Visa, Mastercard, cheque or money order.

Name _____
Address _____
City _____ Postal Code _____

PLEASE ADD 1.50\$ PER ITEM FOR POSTAGE AND HANDLING
TELEPHONE ORDERS ACCEPTED FOR VISA AND MASTERCARD ONLY
MASTERCARD ORDERS REQUIRE BOTH DATES.

OVER FORTY AND LOVE IT! Sensitive, loving, touching, looking for special friend to share mind, body, fun, growth. Drawer D642.

SHARP-LOOKING MALE (with sports car, downtown apartment — with balcony) seeks interesting, well-mannered buddy to sunbathe with. "Tim" 922-8484.

SPANKING, MILD DISCIPLINE, instruction urgently required by shy, attractive, 27-year-old novice. Reply stating age, experience and requirements. Drawer D502.

I DON'T WANT TO BE LOVED, I'm just restless. If you think you can bust me, try. Drop a line. Drawer D636.

LITHE, BLOND MAN, 26, 150 lbs, 6' with swimmer's body, looking for hairy, muscular men with moustaches (especially salt and pepper) into JO, posing and sweaty athletic times. Discretion assured. Reply with letter and photo to drawer D528.

BUSINESSMAN FROM EUROPE, early 40s, 6' 180 lbs, handsome, new in Canada, wants lovely friend who is interested in boating, waterskiing, swimming, tennis, travelling, music and all finer things in life. Please photo and phone. Drawer D630.

REWARD OFFERED for help in living out my fantasy about trucks and truck drivers. Discretion assured and expected. Drawer D647.

WRESTLING BUDDY SOUGHT for tall-bodied, white, masculine male, 32, 170 lbs, new to Toronto. Opponent to enjoy man-to-man contact. Send your idea of a good professional match and contact. All replies answered. Drawer D649.

YOUNG GAY MALE, 21, 6'4" 175 lbs, seeks same to 25 for good times and friendship. Photo and phone if possible. Drawer D651.

WRESTLING BUDDY WANTED: big, husky, hirsute, dominant type who wears jock straps and likes to apply leg holds. Privacy and discretion assured and expected. Relationship possible. Drawer D652.

GWM, ATTRACTIVE, 5'7" 140 lbs, masculine, 30, gentle, sensitive, seeks convincing TV, TS or fem. Discretion assured. Travel frequently to London, Ontario. Photo and phone appreciated. Drawer D653.

MALE COUPLE, EARLY 30s, discreet, masculine, healthy, endowed, like nipples, cocks, hot ass, poppers. Looking for young men to 30 for fun times together. Photo, phone please. Drawer D654.

HOT GWM, 24, new to Toronto, 6'2" 180 lbs, muscular build and well-equipped, looking for same for friendship, possible relationship. Photo and phone appreciated. Drawer D657.

DOES ANYBODY LOVE here anymore? GWM, 35, sincere, responsible, still believes in romance, sharing, love and affection. Are there any others out there? I'd really appreciate a letter from someone. Drawer D600.

GWM, 35, BUSINESSMAN, STABLE, warm, affectionate and sincere, seeks a younger, like-minded, male companion. Interests include art, theatre, film or just a quiet evening walk. Drawer D593.

MASCULINE, TRIM, ATTRACTIVE, professional guy, brown hair, black moustache, 6' 160 lbs, seeks caring relationship with affectionate gay male wishing to share the realities and fantasies of his hirsute life. Drawer D663.

HAIRY TEDDY BEAR needs to be squeezed and played with. Phone and photo appreciated. Loves to party and have fun. Drawer D664.

MALE, 36, SEEKS OTHERS into imaginative rope scenes in leather, uniforms, rubber, western gear, jackboots. Photo appreciated. Box 5327, Stn A, Toronto, ON M5W 1N6.

VERY ATTRACTIVE, TANNED, white male executive, 39, seeks very good-looking/handsome Italian or WASP male, solid medium athletic build, relaxed maybe shy personality, to care about. Photo appreciated. Will try to answer all. Terry. Drawer D658.

Canada's No. 1 Leather Shop

September's specials: black leather vest \$50, Muir leather caps \$39 & \$43. Wholesale & retail orders accepted.

Lambda Leathers, 464 Parliament St, Toronto ON M5A 3A2. 968-0025.

VERY ATTRACTIVE, 39, white male, fit, tanned, gentle, caring, not into baths, bars, downtown scene. Medium build, seeks caring, gentle, handsome, fit, white male for potential long-term relationship. 423-7509 evenings 5-7 pm only, or write drawer D680. Tom.

YOUNG MAN WANTS someone to share things with. Photograph. Drawer D682.

"TRAPPER JOHN" TYPE, 40, 5'9" 170 lbs, clean, masculine, sincere, affectionate. Like to meet "together" type guys sharing interests in cycling, outdoors, travel, theatre. I dislike drugs; and sex not a motive for this ad. Talls are not a turn-off! Friendships anticipated; a relationship conceivable. Drawer D686.

BiWM, PROFESSIONAL, 30, attractive, masculine, straight-looking. Interests include some sports (not a jock), food, wine, books, movies. Seeking handsome (moustache?), well-built, independent, confident gay or bi professional. Phone and photo if possible to drawer D687.

MY FRIENDS HATE BRIDGE. Male, 35, beginner bridge player needs three others to learn from. Having fun and learning game more important than winning. Reply with name and phone. David. Drawer D688.

GEOLOGIST, 38, 5'8" 145 lbs, attractive, fit, seeks younger, well-built, outdoorsy-type guy for working-living relationship. Drawer D673.

WOULD LIKE TO MEET Asian young man interested in classical music, good movies/plays/TV and tennis. I am a personable man with many interests, a good sense of humour, and I think I am reasonably easy to be with. Mutual affection and consideration should be our desires. Drawer D674.

Piano Tuning & Repair

September is the month you face several facts:
1) summer is over, 2) the piano is out of tune and
3) you can't seem to play anything right.

Have me put the piano in top form—you'll ripple over the keys and you won't care about the weather.

James Tennyson, Piano Technician.
333 Clinton St, Toronto. 533-9804.

MASTURBATION — SHARE EXCITING, sensuous techniques. Male, 40s, seeks friend 30-70, any race, for erotic pleasure together. Write with phone number. Drawer D691.

PHILOSOPHY STUDENT, good-natured, slim 25, seeks willing, masculine male with which to test his theory of the unnatural beast. Drawer D731.

YOUNG 45, LIKES 69, has many afternoons and odd evenings to meet friends with the same likes and interests. Likes country music, non-smoker and drinker, would like to meet men any age or colour for fun and general relaxing get-togethers. Photo and phone appreciated, will return when we meet. Reply Box 144, Stn Q, Toronto, ON M4T 2L7.

GAY MALE, CANADIAN Chinese, 23 years, 5'7" 150 lbs, straight-looking with wide range of interests. Seek male 18-25 for friendship and good times etc. All letters replied. Photo and phone appreciated. Drawer D583.

GWM, 30s, WANTS SPREAD-EAGLE bondage. No S/M, just hard plowing, front and rear. Age and race unimportant. Phone please. Drawer D581.

DISCREET CAUCASIAN MALE, 40, quiet, warm, stable nature. Nonsmoking, slim build, 5'8" clean-shaven. Not into bars or drugs. Interested in classical music including organ and chamber concerts, long walks, cycling, cars, quiet weekends in country. Seeking stable, mature, Oriental (Chinese) under 30 living in Toronto who would like to share my interests and who is looking for a close friendship possibly leading to a meaningful, lasting relationship, if we're compatible. Please include phone number. Serious replies only. Drawer D577.

PROFESSIONAL GUY LOOKING for another for monogamous, loving, caring relationship. I'm 35, 5'10" 170 lbs, moustache. You're not too different. Own townhouse in Woodside-Agincourt area. You're not tied down so are free to move in. Interests include classical music, languages, cookery, fitness, cuddling, just being together. Drawer D692.

HOT, DEFINED, HAIRY, 30, 5'8" 145 lbs, A/P greek and french. Enjoy poppers, jockstraps, leather. Am masculine, lift weights, very versatile. Seek someone 18-35. Phone appreciated. Drawer D678.

LONG-HAIRED, 30, seeks dominant, gentle man/group, 40-50. Occasional encounters. I'm submissive, eager, Porno turns me on. Slim, catamite. Drawer D677.

HOT-FISTED, WELL-HUNG, ram master needs firm buns to 35 years, for intense, plowing, ass action. Experienced only. I'm 39, 6' 150 lbs. Drawer D695.

GWM, 41, 5'11" 175 lbs, fairly attractive, intelligent and independent, would like to meet younger, fit males for friendship, socializing and/or serious relationship. Varied interests include audio, music, movies, quiet evenings, cycling, work-outs, games. Photo and phone number appreciated. Drawer D696.

MASCULINE MALE, 29, 6'4" 210 lbs, well-hung, would like to meet guy under 40 as regular sex-buddy and for outdoor activities (camping, hiking, skiing) or evening get-togethers. I'm not interested in one-nighters or the bars. My interests include bridge, art, nature photography, music and wine. Although I'm not lonely or searching for a relationship, I won't run from one. I hope to meet some interesting people and make some lasting friends from this ad. Drawer D698.

BI, MEDITERRANEAN TYPE, 30s, attractive, horny. Enjoys being serviced regularly. Clean, discreet types. Have hot, average cock. Age or race unimportant. Pleasure me anytime. My place. Serious replies, not into games, just sex. Drawer D699.

SUBMISSIVE MALE, 37, 5'9" 185 lbs, loves to wear sexy lingerie, seeks dominant male for mutual private meetings. I am very clean and discreet and I assume you are. Write with full details and phone number. West Toronto/Mississauga. Drawer D701.

GWM, 32, 5'10" 175 lbs, seeks masculine males to 45 for occasional good times, Toronto to Newmarket. Phone and photo appreciated. 7305 Woodbine Ave, Ste 108, Markham, ON L3R 3V7.

GOOD-LOOKING, STRONG-WILLED, fit male, 35, straight until now, would like to experience an obedient GWM to service me on regular basis. Drawer D706.

WELL-ENDOWED MALE turned on by long johns and jock straps. Let's get together and have a party. Phone and photo appreciated. All replies answered. Drawer D707.

INTELLECTUAL, 38, WITH BROAD literary, musical and religious interests, wishes to meet someone 25-40 who enjoys classical music and good conversation and believes in caring and commitment. Drawer D708.

SINCERE, YOUNG, SWIMMER-BUILT guy looking for interesting friends (18-35). Photo if possible. Will answer all. Drawer D709.

GWM, 46, WANTS TO MEET Orientals any age for good times and companionship. Phone number. Drawer D710.

DOES ANYONE BELIEVE in commitment and one-to-one relationships anymore? GWM, early 30s, sensitive and caring, wishes to meet a man to age 40 for a possible relationship. Varied interests. Please include phone number. Photo appreciated. Drawer D711.

A new aroma

POW

The "Chivas" of the aromas

Spill-proof cap. \$6.00 each by mail, minimum 3. Ontario residents add sales tax.

Drawer D147
c/o The Body Politic

ATTRACTIVE COUPLE, 22, seek attractive, very muscular, submissive, well-hung, white slave (21-35 years) for S/M, B&D etc. Discretion expected and assured. Drawer D714.

MASCULINE, MOUSTACHE, 38, seeking my twin — the Gerald McRaney look of Simon & Simon (the cowboy hat is not necessary) or similar? or? Let's see each other, have fun! Accomodations here if you like! Travel? Enjoy life! Move here or I'll see you Toronto-Windsor now! Drawer D715.

GWM, 5'8" 135 lbs, European origin, in 30s, moustache, masculine, moderate hairy body, sincere and honest. Various interests: music, dancing, most cultural activities, some outdoors. Looking for younger, slim man for friendship, possibly monogamous relationship. Drawer D716.

ATTRACTIVE ASIAN PROFESSIONAL, 25, 5'6" 125 lbs, would like to meet men for friendship/fun. Phone and photo appreciated. Drawer D705.

NEED PHOTOS TO answer that ad? Phone Richard 532-4380. Location or studio. Reasonable rates. Negatives returned.

LONELY MALE, 36, 5'7" slim, quiet, gentle, sincere, olive complexion, moustache, seeking same for exploring possible long-term commitment. 28-40. Drawer D727.

WE MEET THROUGH this ad/have a lot in common/electric sexually/laugh/share good times and bad/come up shining/movies/live theatre/music/art/dining out/spending our lives together in love. Please make my fantasy a reality. Write this 36-year-old, 5'10" 145 lbs, romantic male soon. Drawer D726.

QUIET WM, 38, 5'11" 160 lbs, moustache, masculine, average looks, enjoy movies, music, reading, travel. Seeks clean responsible male for close friendship and hopefully more. Drawer D725.

SLIM, HANDSOME, BEARDED WM, 35, 5'11" 155 lbs, likes dancing, movies and romantic evenings at home. Seeks similar males 27 to 35 for fun times and possible relationship. Photo and phone appreciated. Drawer D724.

VERSATILE, ATTRACTIVE, 31, GWM, masculine, healthy, professional, brown hair, moustache. Interests variable from affection, bridge, uninhibited sex, country weekends, some crazy fantasies and intelligent conversation. Similar GWM, GBM for friendship or possible relationship. Drawer D722.

WELL-HUNG, FFTOP, 40 years, 6' 160 lbs, requires trim, eager buns with talented throat. Deep exploration. Explicit letter, phone. Photo beneficial. Drawer D721.

GWM, HANDSOME, CALIFORNIAN bodybuilder 5'7" 150 lbs, 28, intelligent, clean, honest, wants to relocate to Toronto. Needs home and financial support in return for companionship. Drawer D720.

BI MALE, ATTRACTIVE, 6'2" 180 lbs, looking for casual sex, nothing long-term, just good, clean fun: blowing, being blown etc, necking, cuddling etc. Enjoy sports, beer and nude sunbathing. Looking for same under 35. Thanks. Drawer D719.

GWM, mid 40s, 5'8" 136 lbs, hazel eyes. I am fun-loving, good sense of humour, honest, warm, a true romantic at heart. Interests are rock, mid of the road, classics, dining out, cooking, video, loves cats. Looking for 25 to 45 to share evenings out, dinners and breakfasts together. Drawer D718.

GWM, 33, 6' 160 lbs, trim, clean-shaven, professional, with a wide range of interests, wants to meet trim guys to 35 for companionship and good times. Replies from Orientals and non-whites welcome. Drawer D717.

DO YOU CONSTANTLY yearn for a true love? Are you always sighing over your girlfriends' boyfriends? Do you forget to zip up your fly, hoping that some hunk will notice? Well, no more! You too can have your very own true love by answering this ad! Seriously though, I really am looking for one (1) guy, very gentle, sensitive and intelligent, with whom I can form a deep, loving, private relationship, and with whom I can share the rest of my life writing and reading fine literature. My interests, apart from literature, include movies, philosophy, East Asian history and, occasionally, sappy love-letters. I am 23, Oriental, 5'9" and 135 lbs. Kind friends tell me that I am attractive. (Kinder friends tell me that I am handsome.) I groom and dress myself, am well-educated, come from good family, am neither effeminate nor macho, neither "wimp" nor "jock." I can be tactless, lazy and grouchy, but only because I have not a true love, you see. Please feel free to chat about yourself in a letter and mail it to me at Box 6382, Stn A, Toronto, ON M5W 1X3. All replies answered promptly (and you don't even have to send a photo!)

GWM, 26, ATTRACTIVE, intelligent etc, seeks genuine friendship of Torontonian of same age. Special interests — antiques, stockbrokerage, travel. No one-nighters please. Room-mate also wanted for downtown luxury apartment. Relationship-oriented person preferred. Richard 924-5950.

SINCERE GUY, 45, 140 lbs, not into bars, baths, discos. Prefer theatre, movies, travel, quiet times etc, seeks Oriental (Chinese) under 30 living in Toronto with similar interests for warm relationship. Privacy expected and assured. Drawer D728.

ORIENTALS. GWM located in Toronto, 35, very masculine, looking for hot and creative times with good-looking Orientals. Let's explore each other and maybe form a relationship. Photo and phone to: Walt, Box 5309, Stn A, Toronto, ON M5W 1N6.

Ottawa

UNABASHEDLY ROMANTIC, 26, guy-next-door with fondness for beach outings, movie oldies, Bach on Sunday morning, Billie Holiday on Sunday evenings, looking for bright, cuddly GND, 21-31, hopefully to buy Christmas tree with. Drawer D644.

ATTRACTIVE, SLIM, 21-year-old, 122 lbs, 5'8" lives in Hull, minutes from downtown Ottawa. Concerned by AIDS epidemic. Wishes to set up "sexual collective," with 3 other discreet young guys up to age 25 (just couples, can apply, but won't be my first choice), who are also concerned by risk of contagion. This to establish means, to fulfill each other's needs when they do occur. Each member must promise to only do it, exclusively within the group. Please only reply if you're 2 or preferably 3, and are willing to accept conditions. Each member must send photo, for my reply. Carleton U Students welcome! Drawer D648.

TEACHER STUDYING SPANISH wishes to meet young Spanish-speaking and others to further study and discreet relation. 16-24 students and workers. Drawer D671.

MALE, 22, HANDSOME, a Leo. Interests: art, camping, antiques, weight-lifting, business. Seeks same for a permanent relationship who is also the loyal type. Drawer D703.

GWM, MASCULINE, LEAN, LANKY, passive, seeks rugged, muscular, masterful, warm-hearted, dominant top. Box 4326, Stn E, Ottawa, ON K1S 5B3.

Montreal

HANDSOME WM seeks affluent man wanting a confidential, discreet relationship. You must be in a position to generously assist with future. I'm an intelligent, young, very attractive student. Drawer D656.

GWM, 30, 5'9" 170 lbs. Likes to be fucked, to suck, lick ass, follow orders. Into light S/M, leather, out-of-town visitors welcome. Reply with photo. Drawer D662.

New Brunswick

LOCKED-IN PROFESSIONAL seeking discreet encounters, new circles, relationship. Mid-20s, fit, versatile, intelligent, moody. Discover me. Drawer D575.

Nova Scotia

HOT, HANDSOME, PROFESSIONAL GUY, 32, 5'11" 155 lbs, seeks masculine, aggressive straights, bis, gays who need a buddy with a hot ass and talented throat. Discreet with own apartment. Detailed letter to: Allan, Box 172, Stn M, Halifax, NS B3J 2M4.

SINGLE, MIDDLE-CLASS MALE, 49, independent and self-reliant, would like to hear from and meet single, independent males living in Halifax to Chester area for purpose of establishing friendships. Drawer D516.

PORT HAWKESBURY-ANTIGONISH area. Gay male, 25, 5'10" 175 lbs. Would like to hear from guys to 18 to 40 years from all over Nova Scotia as I travel throughout province. Send photo if possible. Drawer D641.

Lose 10 pounds
in twenty-one days easily
with the natural power
of herbs.

Garett
(416) 960-2234

Newfoundland

STRONG BOOT AND leather fetish: GWM, 30, 5'8" solid, clean-cut, level-headed. Also enjoy latex and rubber gear. Would like to meet or correspond with men with similar interests. Am versatile and enthusiastic: Box 1551, Stn C, St John's, NF A1C 5N8.

Messages

JULIE ANDREWS FAN CLUB. Drawer D628.

MIKE — who was interested in renting a room in my apartment. Would you please phone me after August 22. Perhaps a more satisfactory arrangement can be made for you — Jim.

GEORGE THE GEODUCKER. Come on back and we'll get drunk by the sea. Glen.

XXX XXX

AFTER DARK VIDEO

Brings you the very best all-gay video tapes in Canada

Introductory offer

Order 1 title and pay only \$49.95 each
Order 2 or more titles and pay a low \$39.95 each

WARNING

These movies are uncut and sexually explicit. Do not view if you may be offended. Available only to persons 19 years and over.

Illustrated catalogue available at
\$4.00 - free with any purchase.

New since last ad:

J. Brian's Flashback
That Boy — Peter Berlin
Nights in Black Leather — Peter Berlin
White Trash
All Tied Up
Oil Rig No. 99
Rawhide **plus** Jock Dreams
The Diary
J/O No. 1 — 6 Great Fellows
J/O No. 2 — 5 Guys with Bob,
Marc & Kip Noll
The Brig
Cell Block 9
Malibu Days / Big Bear Night
California Boys
Tuesday Morning Workout
Locker Jocks
Roommates — Kip Noll
Sweat Box

From William Higgins:

Boys of Venice
Class of '84 (Part 1)
Class of '84 (Part 2)
Westside Boys
Boys of San Francisco
Pacific Coast Highway
Pegasus
Cruisin' The Castro
Members Only
Best Little Warehouse in LA
Rear Deliveries
Brothers Should Do It
Printer's Devils
These Bases Are Loaded
Wet Shorts

Buckshot-Colt Studio:

Easy Entry

Trademark:

Adventures of Marc Noll

College Station:

Frat House One

Nova:

Main Attraction
Kept After School

Joe Gage:

El Paso Wrecking Company
LA Tool & Die
Kansas City Trucking Company
Closed Set

Blue Video:

Pygmalion
So Many Men So Little Time
Johnny Harden and Friends
New York Men

Al Parker:

Flashback
Turned On

Brentwood:

Hayride

Choice:

The Big Surprise

Falcon:

'Style'-Videopac 24
Against The Rules
Other Side of Aspen

Him:

Workout "The Ultimate Gym"
New York City Pro

Huge - Hot City Streets

Huge - Take It Like A Man
Huge - For Men Only

Bullett:

Videopac 1
Videopac 2

More Good Ones:

Eyes of A Stranger
Trouble Shooters
Sins of Johnny X
Centurions of Rome
Good Times Coming
Nighthawk in Leather
High Riders
Horse
Every Which Way
Michael, Angelo and David
Green Horn
Rawhide
Falconhead

Please make your payment* payable to:

AFTER DARK VIDEO LTD
Suite 3066
910 Mainland
Vancouver BC
V6B 1A9

Allow 14 days for delivery.

*Certified Cheque or Money Order

NAME _____

ADDRESS _____

CITY _____

PROVINCE _____

POSTAL CODE _____

FORMAT: VHS or BETA _____

TOTAL PRICE OF MOVIES \$ _____

BC Residents add 6% Sales Tax \$ _____

Shipping & Handling \$3.50 per tape \$ _____

TOTAL PRICE INCL SHIPPING \$ _____

I certify that I am 19 years or older

SIGNED: _____

Homes

Sudbury

WILL SHARE APARTMENT with student going to Laurentian or Cambrian. Two bedrooms, modestly furnished, cable, pay TV, all utilities, on bus route. Must be able to cope with dog. \$175/month. Drawer D557.

Toronto

DOWNTOWN GAY MALE, 47 years young, has 1-bedroom apartment to share. Rent \$185. Call Doug 920-1755 for details.

GWM, 31, ABSTAINER, will be moving to Toronto in December to take a course at George Brown College. I would like information on furnished room for rent or to share an apartment with same. Drawer D574.

LARGE VICTORIAN HOUSE TO SHARE. Laundry, parking, fireplaces, common rooms, house in excellent shape and nicely furnished. Close to High Park and Lakeshore Blvd W, from \$275 all included. John or Bob, 536-3679.

BLOOR-BATHURST. 2-bedroom, partially furnished, basement apartment, newly decorated, broadloom throughout, fridge, stove, dishwasher. Available Sept 1. \$500 inclusive. 920-0703.

RIVERDALE. VICTORIAN GEM. Beautifully restored and updated 3-bedroom detached home with huge loft, large kitchen, 2 full baths and spacious private third floor deck. It can be yours for \$125,000. For viewing, call Sylive Goode 469-5317.

TOP FLOOR OF HOUSE (two rooms), furnished, available. Share rest of house. Close to TTC. Laundry facilities. Riverdale area. \$300/month. 469-4805 after 6 pm.

ANNEX: GAY MALE to share large 2-bedroom apartment in house. \$350 per month inclusive. Serious calls only. Tel: 920-0824.

FUSSY MALE — "GQ model type," has downtown, quiet, tastefully furnished, smart, high-rise apartment to share with responsible, tidy male. Tim 922-8484.

BATHURST-HARBOR, 2 rooms to rent in gay home, one bed-sitting room \$70/week, 1 large bedroom \$55/week. Kitchen privileges. Available September 1. 961-4789 between 7 and 10 pm.

SMALL CABBAGETOWN HOUSE for quiet person to share with student owner. Almost two flats; share kitchen/yard. Available September 1 or after, \$275 and utilities. Drawer D689.

RIVERDALE. GAY MALE and female seek third person to share 3-bedroom house. Nonsmoker, pet-lover preferred. Rent \$250 all-inclusive. Call Tony home 469-2738 work 597-0155.

ROOM FOR RENT in gay house. \$245/month. Near Gerrard and Greenwood, close to subway and all-night streetcar. Share rest of house, including big kitchen, living room with cable TV, yard. Carpeting and utilities included. Can furnish. Call 463-9688.

GOT A ROOM TO RENT or a house to sell? Need a place to live? A twenty-word ad costs only \$6. Use the form on page 47.

AGO GRANGE PARK — RENOVATED, 2-bedroom, ground-level condo, A/C, 5 appliances, parking available. 32-year-old, open-minded male looking for same. Cleanliness important. \$425/month negotiable. 977-5224.

GROUND FLOOR OF house available, Avenue Rd/Dupont Av. 4 rooms with use of garden. Furnished/unfurnished. Prefer politically aware person. Available September/October. Rent \$500. Interested? Reply to Box 850, Stn P, Toronto, ON M5S 2Z2.

BEACHES. MALE, 38, HAS 2-bedroom apartment to share with quiet, responsible nonsmoker. Must enjoy classical music. \$285 + utilities. 691-5691.

STUDENT? NEED CHEAP place? Ready to offer very cheap accommodation in exchange for household maintenance. Own room and bathroom. Quiet duplex by lakeshore. Full kitchen, laundry, fireplace. Looking for clean, motivated, optimistic nonsmoker. French-, English- or German-speaking. I am professional engineer, new to Toronto. 255-9677.

MALE OR FEMALE WANTED to share a house with one other gay male. One block from TTC with easy access to downtown. Prefer someone who is quiet, stable and reliable. Students welcome. Available September 1 1983. Reply to Drawer D712.

CABBAGETOWN. FURNISHED ROOM for rent in elegant, Victorian home for U of T or Ryerson student. Kitchen privileges if desired. \$175/month. Phone 922-0765 after 5:30 and weekends for details.

HOUSEBOY, LIVE-IN WANTED, cheap rent \$30 per week, little work, but must like cooking. Own bed if wanted. Needed by 34-year-old GWM who is busy. Indoor pool, sauna etc. Send replies to: 20 Teesdale Pl, Apt 504, Scarborough, ON M1L 1L1. Photo and phone number. Apartment located beside Victoria Park Subway.

Montreal

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GWM, 40, ATTRACTIVE, sincere, honest, flexible, has \$15,000 spare cash to invest in partnership etc. Your ideas, offers, whatever in frank, serious letter. Can we build a new future together? Drawer D650.

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Prisoners

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a penpal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

GAY INMATES and young prisoners threatened with sexual exploitation, in institutions throughout the USA and Canada, benefit from the work of the Prometheus Foundation. You can help by joining the Pen-Pal Group or any of several other vital programmes. For information and a copy of *Fire!* the Foundation newsletter, send self-addressed, stamped envelope to: Prometheus, 2352-495 Ellis St, San Francisco, CA 94102.

WRITING to prison inmates has risks as well as rewards. Some prisoners are sincere, others are con artists. Proceed very carefully by checking with authorities or The Prometheus Foundation. Report rip-offs and attempts to Prometheus, which aids gay and young prisoners, and also protects against prison rip-offs. For information about the Pen-Pal Group and other programmes, send SASE (contributions optional) to: Prometheus, 2352-495 Ellis St, San Francisco, CA 94102.

LEFT BANK BOOKS sponsors a Books For Prisoners project. Through donations and a postage grant we are able to send free miscellaneous books to inmates everywhere, (provided an institution allows them in). We offer special order books at cost (usually 35-40% off). Prisoners and other interested persons should write: Books For Prisoners, Box A, 92 Pike St, Seattle, WA 98101.

SERIOUS-MINDED, white male, 6' 180 lbs, 25. Want to hear from someone who can handle a relationship when I am released next year. Richard Jordan C-38128, Box A (6292), San Luis Obispo, CA 93409.

BLACK MAN, early 30s, 6'3" 210 lbs, brown eyes. Very nice. Brick mason. Open-minded. R Gardner 168-698, 15802 St Rt 104, Chillicothe, OH 45601.

24-YEAR-OLD transvestite. My hobbies are cooking, dancing, bowling and reading. I am 5'11" and my weight is a constant 149 lbs. LaVette R Wilson, Box 45699-149898, Lucasville, OH 45699-0001.

MORE than just a prisoner! 5'11" 175 lbs, long raven black hair and moustache, hazel eyes, light brown complexion. I am of Jamaican descent. If you are real and would like to share a beautiful friendship, please write: Kenney Ferguson, 148-885, Box 45699, Lucasville, OH 45699-0001.

WM, 24, 5'10" 160 lbs, brown hair, blue eyes, have a well-defined swimmer's body, smooth and kissable. I like tennis, water sports, camping, music. Would like to relocate with your help. Joe C Rivers, 99632, CBC Upper Right 8, Angola, LA 70712.

TWO MACHO MEN down and lonely doing time in the Oklahoma State Pen need help and friendship from all who care. R G Williams 101471, or Alton Urbeuer 100755, Box 97, McAlester, OK 74501.

WHAT I WANT is letters. Inmate in Louisiana State Prison, just a guy who gets lonesome as heck with no real friends, and no family. I am an American Indian, student artist. Huey H Reeves PMB 70450, NGH Ward 3, Angola, LA 70712.

GWM, 22, 155 lbs, 5'11" brown hair and eyes, handsome features. Help! Need someone that cares! Want to share thoughts and make plans for release in May '84. Half Cherokee and Italian with outdoor interests and an appreciation of older men. Michael Ewell, Box 45087, Florence, AZ 85232.

I AM SEEKING both friendship and correspondence in hopes of a permanent relationship. 5'10" 175 lbs, black hair, brown eyes, divorced. Hobbies: reading, writing, stamp collecting. James T Teague 144-955, Box 45699, Lucasville, OH 45699-0001.

LONELY Latin male seeking sincere friendship through correspondence. José Ramos, 159-710, Box 45699, Lucasville, OH 45699-0001.

PRISON is a weird and strange world. A world of tears, distress and loneliness. This is why I reach out to you. I'm 23, 6' 145 lbs, green eyes, brownish blond hair. Will be released September 1983. Thomas Anderson, 156-896, Box 45699, Lucasville, OH 45699-0001.

THIS is really a lonesome place. Black prisoner, 23, easy-going, likes sports, reading, writing, meeting people. Seeks gay correspondents. Thanks Dennis L Stinson 044896, Box 1100, Avon Park, FL 33825.

GWM? 32, 5'10" 150 lbs, brown hair, hazel eyes. Would like to hear from TVs, TSs or anyone. Enjoy music, the "Earth," reading, writing. Donald W Talton 95461, Hic-3, LSP, Angola, LA 70712.

TWO incarcerated studs looking for sincere, understanding gays for friendships and possible relationships. Rick: 23, 6' 180 lbs, light brown hair, blue eyes, Aquarian, swimmer's build, into body-building. Terry: 25, 6'4" 200 lbs, brown eyes, blond hair, Libran, into loving and weights. Both of us are masculine, active, attractive and hot! Write to us soon. Rick Wiggins 127597, or Terry J Stryker 90478, Box 260, Lexington, OK 73051.

I SEEK WARM, sincere, serious-minded individuals. Makes no difference about race. I'm 20, 6'2" 165 lbs, black eyes. Occupation before incarceration was modelling. Raymond Kelow 165-426, Box 45699, Lucasville, OH 45699.

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Groups

NORTH AMERICAN Man/Boy Love Association. For further information send \$1.00 US to: NAMBLA, Box 174, New York, NY 10018.

FIND WRESTLING PARTNERS in Canada and US Northwest. Join NW Wrestling Directory. Free. Box 1864, Stn A, Kelowna, BC V1Y 8M3.

CONTACT/FANTASY/WRESTLING and more. 500 members USA/Canada. Info \$2.00: NYWC, 59 West 10th St, New York, NY 10011.

Other

PHOTOS OF GOOD-LOOKING ESCORTS! Sample and info: \$2.: Domicile JL Inc, 7879 St-Denis St, Montreal, QC H2R 2E9, Canada. Tel: (514) 495-2980.

GAY COURTWATCH. General court information, lawyer referrals, crisis referrals, support services. If you have been arrested or need assistance with the court system leave a message at room 337, Old City Hall or call 961-8046. We are here to help you.

CO-WRITER-TYPIST WANTED to collaborate writing my autobiography. His residence preferred. Steven Ory, 65 Huntingdale Blvd, 1603, Scarborough, ON M1W 2P1. 498-7361.

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K-W media collective celebrates fifth

WATERLOO — The Kitchener-Waterloo Gay Media Collective (K-WGMC) celebrated its fifth anniversary August 9, making it the longest running gay media group in Canada.

K-WGMC's major project is the program Gay News and Views, heard Tuesday nights on CKMS, the radio station of the University of Waterloo.

The collective was begun in 1978 by Joe Szalai, Wayne Bell and Cindy Butcher to give Kitchener-Waterloo's gay



Media madness: K-WGMC radio people in 1978

community an open political voice. K-WGMC also produced *Out* magazine, which ran for nine issues featuring news, interviews, poetry and political analysis. At present the group consists of Szalai, Wayne Bell, and Keith Goodman.

Funding is provided by Toronto's Gay Community Dance Committee and the Coalition for Gay Rights in Ontario, with assistance from private donations and revenue generated by dances held periodically in Kitchener in cooperation with Gay Liberation of Waterloo (GLOW) and the Lesbian Organization of Kitchener (LOOK).

Gay News and Views recently became connected with Intergay, an international gay news service. The collective hopes that this will add to the variety of material in the broadcasts. The show will shortly become more widely available when it is picked up by Rogers Cable in Stratford, New Hamburg and Guelph.

Gillian Rodgeron □

TORONTO — With two issues on the newsstand *Pink Ink*, a new magazine for gay men and lesbians, has arrived. Containing a mixture of news, features, reviews, fiction and poetry, *Pink Ink* hopes to maintain a national focus.

Publisher Dean Haynes feels the high content of lesbian-related articles is a big plus for his magazine. "We're seeking out that wide variety of voices in the gay and lesbian community and offering a new forum," he says.

Pink Ink's first two issues have carried detailed writing with fine profiles of gay and lesbian movers and shakers. The diverse editorial content finds room for a crossword puzzle, a portfolio of photographs and analysis of such issues as pornography, racism and gays in the peace movement.

Subscriptions are \$12.50 for 11 issues and may be obtained by writing *Pink Ink*, Box 287, Stn H, Toronto, ON M4C 5J2.

Nick Sheehan □

EDMONTON — From *Womanspace*, this city's resource group for lesbians,

comes *Womanspace News*, an eight-page newsletter. Seven issues into its first volume, *Womanspace News* offers advice, listings, serialized short stories and discussion about Edmonton's lesbian community.

Womanspace is a non-profit, social, recreational and educational organization for lesbians. Open to increased membership the group includes a questionnaire in *Womanspace News* soliciting talent and asking for opinions from readers.

Womanspace News can be contacted c/o Every Woman's Place, 9926-112 St, Edmonton, Alta T5K 1C7. NS □

MONTREAL — L'Association Les Biennes du Québec is planning a lesbian visibility day for October 1. The theme will be "En Recherche d'harmonie" ("Living in harmony"), and lesbians from across the country are invited to attend.

All activities will take place at the CEGEP de Maisonneuve at 3800 Sherbrooke East. Workshops will be conducted in both French and English this year. A variety show will be featured in the evening, followed by a dance.

The cost of the workshop and show is \$10 per person, the workshop only is \$8, the evening show is \$3. Reduced rates are available as needed. Lodging can also be arranged inexpensively by contacting Les Biennes du Québec.

The group asks that reservations be made before September 15. Contact Les Biennes du Québec, c/o Ça S'attrape, Box 771, Succ C, Montreal, PQ H2L 4L6. NS □

HALIFAX — The first Atlantic lesbian and gay phone-line conference was held here June 17 to 19. Under the name Connexions, the two days of workshops were designed as an information exchange and as a forum for giving advice to those wishing to set up gay telephone counselling services.

Participants came from three provinces and included representatives of FLAG (Fredericton Lesbians and Gays), GAIN (Gay Association In Newfoundland), the Gay Alliance for Equality and A Woman's Place.

Participants heard a social worker discuss the art of "active listening," a Halifax law student pointed out the legal implications of gay telephone counselling, and a doctor outlined gay health issues.

The groups committed themselves to maintaining communications and proposed a regional conference in Fredericton for October. Atlantic Gay organizations are asked to contact FLAG regarding this conference. Malaro □

NATIONAL/BINATIONAL

□ *Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women*, Box 492, Village Stn, New York, NY 10014

□ *Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique*, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).

□ *Bisexuals International*, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA (215) 634-6244, Sun-Fri, 11 pm-3 am.

□ *Canadian Gay Archives*, Box 639, Stn A, Toronto, ON M5W 1G2. (416) 977-6320

□ *Dignity/Canada/Dignité*, Box 1912, Winnipeg, MB R3C 3R2. (204) 772-4322

□ *Foundation for the Advancement of Canadian Transsexuals*, Box 291, Stn A, Hamilton, ON L8N 3C8 (416) 529-7884 SW Ontario: Ms R M Schwartzentruber, 21 Cherry St, Kitchener, ON N2G 2C5 (519) 576-5248

□ *Integrity (Gay Anglicans and their Friends)*, Canadian regional representative, c/o Integrity/Edmonton.

□ *International Gay Association*, International Secretariat, c/o RFSL, Box 350, S-101 24 Sweden, ph: 46-8-848050/845576. Action Secretariat and Women's Secretariat, c/o NVIH, COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596.

□ *International Lesbian Information Service (ILIS)*, Box 45, 00251 Helsinki 25, Finland. ph: 358-0-635571.

□ *Ligo de Samseksamaj Goesperantistoj*, gay Esperanto organization, 100 Crerar Ave, Ottawa, ON K1Z 7P2.

□ *New Democratic Party Gay Caucus*, Box 792, Stn F, Toronto, ON M4Y 2N7.

□ *Section on Gay and Lesbian Issues in Psychology*, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa, ON K1N 7N6.

□ *Women's Archives*, Box 928, Stn Q, Toronto, ON M4T 2P1.

BRITISH COLUMBIA

Provincial

□ *Affirm: Gays and Lesbians in the United Church in BC*, Box 46586, Stn G, Vancouver V6R 4G8. (604) 324-3902. Support group and educational resources.

□ *Gay Fathers*, Box 4603, MPO, Vancouver V6B 4A1. (604) 255-1076.

□ *Rural Lesbian Association*, RR 1, Ruskin VON 1R0.

Kamloops

□ *Thompson Area Gay Group*, Box 3343, V2C 6B9. welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

Kelowna

□ *Okanagan Gay Organization*, Box 1165, Stn A, Kelowna V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre.

Port Alberni

□ To contact the local group, write c/o Mr Trevor Kelly, 201-4204 China Creek Rd, Port Alberni, BC V9Y 1R1. Counselling, companionship.

Port Hardy

□ *North Island Gay and Lesbian Support and Information Group*, Box 1404, Port Hardy, BC, VON 2P0.

Prince Rupert

□ *Gay People of Prince Rupert*, Box 881, V8J 3Y1. (604) 624-4982 (eve).

Revelstoke

□ *Lothlorien*, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

Terrace

□ *Northern Lesbians*, RR 2, Box 50, Usk Store, V8G 3Z9.

Vancouver

□ *Alcoholics Anonymous (Gay)*, 733-4590 (men), 929-2585 (women).

□ *Archives Collective*, Box 3130, MPO, V6B 3X6. Call Ron Outton (604) 254-3543.

□ *Bisexual Women's Group*. Monthly meetings. Write Crystal, 3085 Charles St, V5K 3B6, or call Georgia at (604) 874-1756 or Joyce at 251-6090.

□ *Coming Out (Gay Radio)*, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 6:30 pm, 102.7 MHz FM.

□ *Congregation Sha'ar Hayam*. Jewish gay synagogue, Box 69406, V5K 4W6. (604) 255-1076.

□ *Daughters Unlimited*, Joyce (604) 251-6090, or Elisa, Doris or Christine (604) 254-7044. (Plans to open a women's club.)

□ *Dignity/Vancouver*, Box 3016, V6B 3X5. (604) 684-7810.

□ *Dogwood Monarchist Society*, 303-1150 Burnaby St, V6E 1P2.

□ *Frontrunners (running/jogging)*. Call Erik (604) 687-3238 or Rick (604) 590-4665.

□ *Gay and Lesbian Caucus of the BC NDP*, (604) 669-5434.

□ *The Gay Library*, 1244 Seymour St, Box 2259 MPO, Vancouver, BC V6B 3W2. (604) 327-9883 or 688-1006.

□ *Gayblevision*, TV show by gay people about gay life, culture and art. Regular monthly and special programmes. 837 Bidwell St, V6G 2J7. (604) 689-5661.

□ *Gay Festival Society*, Box 34397, Stn D, V6J 4P3. (604) 687-7129.

□ *Gay Leisure Link (GLL)*, Box 4662, V6B 4A1.

□ *Gay/Lesbian Law Association*, c/o Law Students Assoc, Faculty of Law, U of BC, V6T 1W5. (604) 228-4638.

□ *Gay Rights Union*, Box 3130, MPO, V6B 3X6. (604) 731-9605.

□ *Gays and Lesbians of UBC*, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. (604) 228-4638. Meets Thurs at 12:30 pm (see "The Ubyssy" for room).

□ *Gazebos Connection (business & professional women's group)*, 382-810 W Broadway, V5Z 4C9. (604) 984-8744.

□ *Greater Vancouver Business Association*, c/o Dwayne Sullivan, 941 Davie St, V6Z 1B9.

□ *Integrity: Gay Anglicans and their friends*, Box 34161, Stn D, V6J 4N1. (604) 873-2925.

□ *Knights of Malta, Dogwood Chapter Society*, Box 336-810 West Broadway, V5Z 1J8.

□ *Lambda (Gay Al-Anon)*. Joe at (604) 689-7681 or Mike at 327-8423.

□ *Legal Advice Clinic*, 1244 Seymour St (VGCC). Mon, 7:30 pm. Free advice and referrals.

□ *Lesbian and Feminist Mothers' Political Action Group*, Box 65804, Stn F, V5N 5L3. (604) 251-6090.

□ *Lesbian and Gay Health Sciences Association*, c/o Gay People of UBC, Box 9, Student Union Bldg, UBC, V6T 1W5.

□ *Lesbian Drop-In*, 322 W Hastings, every Wed, 7:30 pm. (604) 684-0523.

□ *Lesbian Information Line*, (604) 734-1016. Thurs, Sun, 7-10 pm.

□ *Lesbian Mothers' Defense Fund*, Box 65804, Stn F, V5N 5L3. (604) 255-6910. Potluck brunches last Sun of month.

□ *The Lesbian Show, Co-op Radio*, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 7:30 pm.

□ *Metropolitan Community Church*, Box 5178, V6B 4B2. (604) 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).

□ *Native Cultural Society (gay native social group)*, c/o H McGillivray, 1244 Robson St, V6E 1C1. (604) 688-2645.

□ *Parents and Friends of Gays*. (604) 988-7786.

□ *Rights of Lesbians*. (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.

□ *Rob Joyce Legal Defense Fund*, c/o Gay Rights Union.

□ *SEARCH*, c/o VGCC. Info and counselling: (604) 689-1039, 7-10 pm.

□ *Sherwood Forest*, non-profit gay introduction service. (604) 251-2789.

□ *Vancouver Activists in S/M (VASM)*, call George (604) 594-3632 or Fred (604) 685-7067. An educational organization with a monthly newsletter.

□ *Vancouver VD Clinic*, Rm 100, 828 W 10th Ave (near Gen Hosp). (604) 874-2331, Ext 220.

□ *Vancouver Gay Athletic Association*, c/o 1018 Burnaby St. (604) 681-2424.

□ *Vancouver Gay Community Centre*, 1244 Seymour St; Box 2259, MPO, V6B 3W2. (604) 684-6869. Services, programs, magazine.

□ *Vancouver Men's Chorus*, Box 48383, Bentall Centre, V7X 1A1. Ron at (604) 985-5808 or Larry at (604) 669-6249.

□ *West End Softball Association*, Box 161, 1018 Homer St, V6B 4W9. Call Frank Hamper (604) 255-4410.

□ *West End Volleyball*, 222-1500 Pendrell St. (604) 669-6696.

□ *Women In Focus*, 204-456 W Broadway, V5Y 1R3. (604) 872-2250.

□ *Young Gay People*, c/o SEARCH.

□ *Younger Lesbian Drop-In* every Tues, 7-9 pm, at Women's Bookstore, 322 W Hastings.

□ *Zodiac Fraternal Society*, Box 33872, Stn D, V6J 4L6.

Vernon

□ To contact the local group, write RR 6, Site 17, Camp 19, V1T 6Y5.

Victoria

□ *Alcoholics Anonymous (Gay)*. (604) 383-9862.

□ *Feminist Lesbian Action Group*, Box 1604, Stn E, V8W 2X7.

□ *Gay and Lesbian Organization of the University of Victoria (GLU)*, SUB, Univ of Victoria, Box 1700, V8W 2Y2.

□ *Gay Men's Group*, 2612 Victor St, V8R 1N3. (604) 595-6782.

□ *The Island Gay Community Centre Society*, 2-712 Suffolk St, V9A 3J6. (604) 384-3910. Gay Café at 1923 Fernwood every Thurs till midnight.

□ *Need (Victoria Crisis Line)*, (604) 383-6323, 24 hrs. Some gay info available.

□ *Womyn's Coffee House*, 1923 Fernwood. Every Wed evening.

ALBERTA

Provincial

□ *Alberta Lesbian and Gay Rights Association (ALGRA)*, Box 1852, Edmonton T5J 2P2.

Calgary

□ *Camp 181 Association*, Box 965, Stn T, T2H 2H4. Dances, camps, sports and other activities for lesbians and gays.

□ *Calgary Lambda Centre Society*, Box 357, Stn M, T2P 2H9.

□ *Calgary Gay Fathers*, Contact GIRC for info.

□ *Dignity/Calgary*, Box 1492, Stn T, T2H 2H7.

□ *Frontrunners Group (gay AA)*, Box 181, Stn M, T2P 2M7.

□ *Gay Fathers*. Info: contact GIRC. Potluck first Sun of the month.

□ *Gay Information and Resources Calgary*, Old Y Bldg, Stes 317-323, 223 12 Ave SW, T2P 0G9. (403) 234-8973. Info and counselling Mon-Fri, 7-10 pm. Dances, discussion groups, newsletter, gay rights action. Write: Box 2715, Stn M, T2P 3C1.

□ *Gay Leisure Link*. Non-challenging, non-sexual social organization. Box 1812, Stn M, T2P 2L8.

□ *Gay Political Action Committee*, c/o Box 2943, Stn M, T2P 3C3. Education and lobbying.

□ *Imperial Court of the Chinook Arch*, (403) 282-6393. Entertainment and social events.

□ *Integrity (Gay Anglicans and their Friends)*, c/o Box 34, Stn G, T3A 2G1.

□ *Lambda Centre*, community centre project. Box 357, Stn M, T2P 2H9.

□ *Lesbian Information Line*, (403) 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. Operated by Womyn's Collective.

□ *Lesbian Mothers*, Lynn at (403) 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.

□ *Lesbian Outreach and Support Team*, Box 6093, Stn A, T2H 2L4. (403) 281-2895.

□ *Lesbians and Gays at University of Calgary*, Students Club, MacEwan Hall, U of Calgary, T2N 1N4.

□ *Metropolitan Community Church*, 204-16 Ave, NW, T2M 0H4. (403) 277-4004. Services Sun 11:30 am and 7 pm at above address.

□ *Right To Privacy Committee*, Box 2943, Stn M, T2P 3C3. Info on gays and the law, legal referrals.

□ *Womyn's Collective*, (403) 265-9458. Dances, library, lesbian drop-ins every Tues. Sponsors LIL.

Edmonton

□ *Dignity Edmonton Dignité*, Box 53, T5B 2B7.

□ *Edmonton Roughnecks Recreation Association*, c/o GATE. Volleyball, softball, gymnastics.

□ *Gay Alliance Toward Equality*, Box 1852, T5J 2P2. Office: 10173-104 St. (403) 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.

□ *Gay Fathers & Lesbian Mothers*. For info call (403) 424-8361.

□ *Inter/Ed*, Box 12G, 9820-104 St, T5K 0Z1. (403) 421-7629 (Jim).

□ *Integrity (Gay Anglicans and their Friends)*, c/o 12G, 9820-104 St, T5K 0Z1. (403) 421-7629.

□ *Metropolitan Community Church of Edmonton*, Box 1312, T5J 2M8. (403) 432-1225. Sunday worship at 7:30 pm, 126 Street - 110 Avenue.

□ *Privacy Defence Committee*, c/o Box 1852, T5J 2P2.

□ *Womanspace*, No 7, 8406-104 St, T6E 4G2. (403) 433-3559 (Jeanne). Social and recreational group for lesbians.

Red Deer

□ *Gay Association of Red Deer*, Box 356, T4N 5E9.

SASKATCHEWAN

Provincial

□ *Affirm/Saskatchewan*, lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon, S7L 4S4.

□ *Dignity/Saskatchewan (gay Catholics and friends)*, Box 3181, Regina S4P 3G7.

☐**Gay Rights Subcommittee**, *Saskatchewan Association for Human Rights*, 305-116 3rd Ave S, Saskatoon, S7K 1L5. (306) 244-1933.
☐**West Central Gays**, Box 7508, Saskatoon, SK 27K 4L4.

Prince Albert

☐**Prince Albert Gay Community Centre** (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. (306) 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

☐**Rumours (gay community centre)**, 2069 Broad St (back entrance). (306) 522-7343.
☐**Regina Women's Community and Rape Crisis Centre**. 219-1810 Smith St, S4P 2N3. (306) 522-2777, 352-7688.

Saskatoon

☐**Gay & Lesbian Support Services**, 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581.
☐**Gay/Lesbian Community Centre**, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.
☐**Gayline**, (306) 665-9129, Mon-Thurs, 7:30-10:30 pm. Counselling, support groups available.
☐**Lutherans Concerned**, Box 8187, S7K 6C5.

MANITOBA

Portage-la-Prairie

☐**BI-Women's Support Group**, Box 820, R1N 3C3. (204) 857-5295. For bisexual women.

Thompson

☐**Gay Friends of Thompson**, Box 157, R8N 1N2. (204) 677-5833 (8-10 pm, Tues and Thurs).

Winnipeg

☐**Affirm: Gays and Lesbians of the United Church**. 453-3984 (Eric) or 452-2853 (Oave).
☐**Council on Homosexuality and Religion**, Box 1912, R3C 3R2. (204) 452-1813, 786-3976. Worship, counselling, library.
☐**Dignity/Winnipeg**, Box 1912, R3C 3R2.
☐**Gay AA New Freedom Group**, Box 2481, or contact through Manitoba Central Office, (204) 233-3508.
☐**Gay ALAnon Group**. Info: Gays for Equality.
☐**Gay Community Centre**, 277 Sherbrooke St. (204) 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licensed.
☐**Gay Fathers Winnipeg**, Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm).
☐**Gay Parents**, c/o Gays for Equality.
☐**Gays for Equality**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrook St. Counselling, info, rap sessions, public education and law reform. Lesbian counsellors on Tues evenings.
☐**Lesbian Drop-In**, Thurs, 7-10 pm at Gay Community Centre. Entertainment and coffee.
☐**Lesbian Line**, (204) 786-3976, Tues evenings.
☐**Mutual Friendship Society, Inc**, Box 427, R3C 2H6. (204) 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrook St.
☐**Oscar Wilde Memorial Society**, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.
☐**Project Lambda, Inc**, gay community services, Box 3911, Stn 8, R2W 5H9. (204) 772-1421.
☐**Winnipeg Gay Media Collective**, Box 27, UMSU, U of Manitoba, R3T 2N2. (204) 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.
☐**Winnipeg Gay Youth**, c/o GFE.
☐**University of Winnipeg Gay Students Association**. Info: (204) 786-3976.
☐**Yourself**, Box 2790, R3C 3R5. For bisexual men and women.

ONTARIO

Provincial

☐**Coalition for Gay Rights in Ontario**, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

Cambridge

☐**Cambridge Gays**, Box 1496, N1R 7G7. Support network and resource information.

Cornwall

☐**Gays and Lesbians in Cornwall**, Box 211, K6H 5S7. For more info, call the Gays of Ottawa Gayline, (613) 238-1717.

Ear Falls/Red Lake Area

☐**Ear Falls Gays**, Box 487, Ear Falls, P0V 1T0. (807) 222-2185.

Guelph

☐**Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550, 24 hrs.

Hamilton

☐**Alcoholics Anonymous (Gay)**, meets Sat at 8 pm at 15 Queen St S (side entrance).
☐**Foundation for the Advancement of Canadian Transsexuals (FACT Niagara)**, Box 291, Stn A, L8N 3C8. (416) 529-7884.
☐**Gay Archives/History Project for Hamilton-Wentworth**. (416) 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979
☐**Gay Fathers of Hamilton**. Support, advice. Meets twice a month. Call Gayline for info.
☐**Gayline Hamilton**, info on all groups and activities, peer counselling. (416) 523-7055 Wed-Sun, 7-11 pm.
☐**Gay Women's Collective**, c/o Gayline. Meets 2nd Mon of month.
☐**Hamilton United Gay Societies (HUGS)**, a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.
☐**Metropolitan Community Church**. Service every Sun: 2:30 pm, 2nd floor sanctuary, First Place, 350 King St E.
☐**Mailing address for all Hamilton groups listed above:** Box 44, Stn B, L8L 7T5.

Kingston

☐**Queen's Homophile Association**, 51 Queen's Crescent, Queen's University, K7L 2S7. (613) 547-2836, Mon-Fri, 7-9 pm. Drop-in Thurs nights, monthly dances

Kitchener/Waterloo

☐**Gay Liberation of Waterloo**, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. (519) 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, rm 110.
☐**Gay News and Views**, radio programme, Tues, 6-8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz on Grand River Cable. 200 University Ave W. (519) 886-CKMS.
☐**Gays of Willfrid Laurier University**, c/o WLUSU, Willred Laurier University, 75 University Ave W, Waterloo.
☐**1/2 & 1/2 Club**, 223 1/2 King St (enter from Halls Lane). (519) 742-9987. Private disco club, licensed. Thurs-Sat, 8 pm-3 am.
☐**International Women's Day Committee**, Box 1491, Stn C, Kitchener, N2G 4P2.
☐**Kitchener-Waterloo Gay Media Collective**, Box 2741, Stn B, Kitchener, N2H 6N3. (519) 579-3325.
☐**Leaping Lesbians**, radio programme, Thurs, 6 to 8 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable. Write c/o LOOK.
☐**Lesbian Organization of Kitchener**, Box 2422, Stn B, Kitchener N2H 6M3. (519) 744-4863. Womyns coffeehouse first Thurs of month at 85 Highland Rd W, Kitchener.

London

☐**Gay Youth London**, c/o HALO. Meets Thurs at 7 pm, 2nd floor, 649 Colborne St. (519) 433-3762.
☐**Gayline**, (519) 433-3551. Recorded message 24 hrs/day. Peer counselling Mon and Thurs, 7-10 pm.
☐**Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. (519) 433-3762. Coffee House: Sun and Mon, 7-10 pm. Disco/Bar: Fri and Sat, 9 pm-1:30 am.
☐**Metropolitan Community Church**, Box 4724, Stn D, N5W 5L7. Services Sun, 7:30 pm at Unitarian Church, 29 Victoria St W, north entrance to Gibbons Park. Info: Worship Coordinator, (519) 433-9939. Rides: (519) 432-9690.

Mississauga/Brampton

☐**GEM: Gay Community Outreach**, Box 62, Brampton L6V 2K7.
☐**Gayline West**, (416) 453-GGCO. Peer counselling.
☐**Parents of Gays Mississauga**, c/o Anne Rutledge, 3323 Kings Mastings Cres, L5L 1G5. (416) 820-5130.

Niagara Region

☐**Gayline**, (416) 354-3173.
☐**Gay Unity Niagara**, Box 692, Niagara Falls L2E 6V5.
☐**Gay Trails**, for lesbians and gay men who enjoy hiking. Day and overnight trips planned. Visitors welcome. Write Gay Trails, Box 1053, MPO, St Catharines, L2R 7A3, or call (416) 685-6431 before 9 am.

Ottawa

☐**Dignity/Ottawa/Dignité**, Box 2102, Stn D, K1P 5W3.
☐**Gay People at Carleton**, c/o CUSA, Carleton University. For more info, call (613) 238-1717.
☐**Gays of Ottawa/Gais de l'Outaouais**, Box 2919, Stn D, K1P 5W9. GO Centre, 175 Lisgar St: open 7:30-10:30 pm Mon-Thurs. Thurs: lesbian drop-in, 8 pm; Fri: social, 7:30 pm-1 am; Sat: women's night, 7:30 pm-1 am; Sun: AA Live & Let Live group, 8 pm. Gayline: (613) 238-1717 Mon-Fri 7:30-10:30 pm, recording other times. Office: (613) 233-0152.
☐**Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Ottawa/Hull**. For info call or write Gays of Ottawa. Meeting/drop-in, Wed 8 pm, 175 Lisgar St.
☐**Integrity/Ottawa**, (gay Anglicans and their friends) c/o St George's Anglican Church, 152 Metcalfe St, K2P 1N9. (613) 235-2516, 9-5, Mon-Fri. Meets 2nd and 4th Weds at 7:30 pm, at St George's.
☐**Lesbiennes et gais du campus/Lesbians and Gays on Campus**, c/o SFUO, 85 rue Haste Street, K1N 6N5.
☐**Live and Let Live Group** for gay alcoholics. Contact GO.
☐**Metropolitan Community Church**, Box 2979, Stn D, K1P 5W9. (613) 232-0241.
☐**Parents of Gays**, Box 9094, K1G 3T8.

Peterborough

☐**Gays and Lesbians at Trent and Peterborough**, 262 Rubidge St, K9J 3P2. (705) 742-6229. Office hours: 7:30-10 pm, Tues-Thurs. Gay Alcoholics Anonymous meets (closed group) Tues at 2 pm.

Sudbury

☐**Sudbury All Gay Alliance**, Box 1092, Stn B, Sudbury, ON P3E 4S6.

Thunder Bay

☐**Gays of Thunder Bay**, Box 2155, P7B 5E8. (807) 345-8011, Wed and Fri 7:30-9:30 pm. Recording other times. Meets 1st and 3rd Tues. Dances held monthly.
☐**Northern Women's Centre**, 316 Bay St, P7B 1S1. (807) 345-7802.

Toronto

For information on groups in Toronto, check Out In The City.

Windsor

☐**AA Acceptance Group — Gay/Lesbian Fellowship**, Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.
☐**Gay/Lesbian Information Line**, Box 7002, Sandwich Postal Stn, N9C 3YC. (519) 973-4951.
☐**Integrity**, (gay/lesbian Anglicans), c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.
☐**Lesbian and Gay Students on Campus**, c/o Students' Activities Council, U of Windsor. (519) 973-4951. Rap sessions weekly
☐**Lesbian/Gay Youth Group**, c/o Box 7002, Sandwich Postal Stn, N9C 3Y6. (519) 973-4951.

QUEBEC

Brome

☐**The Capables**. Support group for bisexual men. Contact through Gay Info in Montreal

Charlevoix

☐**Association pour les droits des gais de Charlevoix**, CP 724, Clermont, G0T 1C0. (418) 439-2080

Hull

☐**Association gais de l'ouest québécois**, CP 1215, succ B, J8X 3X7. (819) 778-1737

Lennoxville

☐**Students Against Homophobia**, Box 1394, Lennoxville Campus, Lennoxville, J1M 2A1.

Montreal

☐**Affirmer**, CP 471, succ La Cité, H2N 2N9. Gays in the United Church.
☐**Aide aux transsexuels du Québec**, CP 363, succ C, H2J 4K3 (514) 521-9302.
☐**Aime-toi (AA)**, 6518, rue St-Valier, H2S 2P7. (514) 524-5821. For gay and lesbian alcoholics.
☐**Alpha Kira Fraternity**, CP 153, succ Victoria, H3Z 1V5.
☐**Alternatives**, 3440 chemin de la Côte-des-Neiges, H2J 1L2. For gay male drug abusers.
☐**Les Archives gais du Québec**, c/o Sortie, Box 232, Stn C, H2L 4K1.
☐**Association communautaire homosexuelle de l'Université de Montréal**, pavillon Lionel-Groulx, 3200 Jean-Brillant, local 1267, H3T 1N8. (514) 342-9236 (Jean-Pierre).
☐**Association pour les droits des gais et lesbiennes du Québec (ADGLQ)**, CP 36, succ C, H2L 4J7. Office: 263 est rue Ste-Catherine, (514) 843-8671. Mon-Fri, 7:30-10 pm, Fri, 1-4 pm.
☐**Association des bonnes gens sourdes**, CP 764, succ R, H2J 3M4.
☐**Atelier de théâtre gai**, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).
☐**The Capables**, c/o Gay Info, support group for bisexual men. Meets second Weds of month, 3237, rue St-Antoine.
☐**City Counsel**, a peer-led therapy group for lesbians and gays. Meets Fri 7:30-9:30 pm at 2070 Mackay, N° 307, (514) 735-1419 (Clarke) or 879-8406 (anyone).
☐**Collectif d'intervention communautaire auprès des gais (CICAG)**, CP 29, succ Victoria, H3Z 2V4.
☐**Le Collectif du triangle rose**, c/o Librairie l'Androgynie.
☐**Comité d'auto-défense gai**, c/o ADGLQ.
☐**Comité gai-e du Cégep du Vieux-Montréal**, 255 est, Ontario, H2X 3M8. Mon, 6 pm.
☐**Communauté homophile chrétienne**, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 382-8467. For Catholics.
☐**Contact-I-nous**, (514) 861-6753. Venereal disease treatment.
☐**Côte à Côte**, gay couples group. c/o Gay Info.
☐**Côte à Côte**, Radio centre-ville C100 (102.3 FM). (514) 288-1601. Mon, 4 pm.
☐**Dignity Montréal Dignité**, Centre Newman, 3484 rue Peel, H3A 1W8. (514) 392-6711. For gay catholics.
☐**Dignity/Dignité Groupe Cartierville**, (514) 336-4163 (Jean-François).
☐**Église Communautaire de Montréal, Montreal Community Church**, CP 610, succ NDG, H4A 3R1. (514) 489-7845.
☐**Fédération canadienne des transsexuels pour le Québec**, 16 rue Viau, Vaudreuil J7V 1A7.
☐**Femmes gais de McGill**, 3480, rue McTavish, H3A 1X9. (514) 392-8920.
☐**Gai-écoute (hommes)**, (514) 843-5652. Wed-Sat, 7-11 pm.
☐**Gay Fathers of Montreal**, c/o Gay Info.
☐**Gay Health Clinic**, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. (514) 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.
☐**Gay Info**, CP 1164, succ H, H3G 2N1. (514) 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times.
☐**Gay Physicians of Montreal/ Les médecins gai(e)s de Montréal**, a/s 2151, rue Lincoln, N° 20, H2H 1J2.
☐**Gay Social Services Project**, 5 rue Weredale Pk, Westmount H3Z 1Y5. (514) 937-9581.
☐**Gayline**, c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5. (514) 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.
☐**Gays and Lesbians at McGill**, 3480 rue McTavish, local 411, H3A 1X9. (514) 392-8912.
☐**Le Godland (AA)**, 4652 rue Jeanne-Mance. (514) 728-3228. For lesbian and gay alcoholics.
☐**Groupe de discussion pour lesbiennes**, 5 Weredale Park, H3Z 1Y5. (514) 932-9581 (Joanne Stitt).
☐**Groupe pour lesbiennes alcooliques (AA)**, 6517 rue St-Denis.
☐**Integrity: Gay Anglicans and their friends**, Box 562, Verdun H4G 3E4. (514) 766-9623.
☐**Jeunesse Lambda Youth**, c/o The Yellow Door, 3625 rue Aylmer, 2nd floor, H2X 2C3.
☐**Lesbian and Gay Friends of Concordia**, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. (514) 879-8406. Office: room 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in room H-333-6.
☐**Lesbiennes à l'écoute**, (514) 843-5661. CP 36, Succ C, H2L 4J7. Wed-Sat, 7-11 pm.
☐**Librairie l'Androgynie**, 3642 boul St Laurent, 2nd floor, H2X 2V4. (514) 842-4765.
☐**Ligue Lambda Inc**, CP 701, succ N, H2X 2N2. (514) 526-1967 (Claude) or 523-8026 (Donald). Sports group.
☐**Naches (gay and lesbian Jews)**, CP 298, succ H, H3G 2K8. (514) 844-0863 or 488-0849. Meets at the Yellow Door, 3625 Aylmer St, Tues at 8 pm.
☐**Parallèles Lesbiennes et Gais**, radio programme, Mon 19h30, CIBL-mf, 104.5. 1691 Pie IX, local 402, H1V 2C3. (514) 526-1489, 526-5387.
☐**Parents and Families of Gays**, c/o Gay Info.
☐**Productions 88**, CP 188, succ C, H2L 4K1.
☐**Réunion des associations gais et lesbiennes à Montréal (RAGLAM)**, Box 936, Stn H, H3G 5M9.
☐**Services communautaires pour lesbiennes et gais du Centre des services sociaux Ville-Marie**, 5 Weredale Park, Westmount, H3Z 1Y5. (514) 937-9581 (Joanne Stitt)
☐**Sortie**, North America's major French-language gay publication CP 232, Succ C, H2L 4K1 (514) 521-2732
☐**Live and Let Live**, c/o Gay Info. English gay group for problem drinkers.
☐**Travesties à Montréal**, support for transvestites. c/o Gay Info
☐**United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec**, c/o United Theological College, 3521 University St, H3A 2A9 (514) 392-6711
☐**Vivre Gai(e) (AA)**, St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6 (514) 733-0757

Quebec

Centre homophile d'aide et de libération. 175 Prince Édouard. G1R 4M8 (418) 523-4997

Groupe gai de l'Université Laval/Groupe des femmes gais de l'Université Laval. CP 2500, Pavillon Temieux, Cité universitaire Ste-Foy. G1K 7P4

Groupe Unigai Inc. CP 152, succ Haute Ville G1R 4P3. Social and cultural activities for men and women. (418) 522-2555

☐**L'Heure Gai**, Pavillon De Koninck, Cité Universitaire, Sainte-Foy. Radio program CKRL-FM, 89.1 MHz, Thurs 7 pm.
☐**Ligue Mardi-Gai**, (418) 529-6973 (Jean Claude Roy)
☐**Télégai**, (418) 522-2555. Gay info, Mon-Fri, 7-11 pm. Recorded message other times

Sherbrooke

☐**L'Association pour l'épanouissement de la communauté gais de l'Estrie**, CP 294, J1H 5J1

NEW BRUNSWICK

Fredericton

☐**Fredericton Lesbians and Gays**, Box 1556, Stn A, E3B 5G2. (506) 457-2156. Meets 2nd Wed of month.

Moncton

☐**Gais et Lesbiennes de Moncton**, CP 7102, Riverview, Nouveau Brunswick.

Saint John

☐**Lesbian and Gay Organization - Saint Jehn (LAGO-SJ)**, Box 6494, Stn A, St John, E2L 4R9.

Western NB

☐**Northern Lambda Nord**, Box 990, Caribou, Maine 04736 USA. Serving Western NB and Northern Maine (Madawaska/Victoria/Carlton, NB; Temiscouata, Quebec; and Aroostook, Maine). Gay phonenumber: (207) 498-6556.

NOVA SCOTIA

Halifax

☐**Gay Alliance for Equality Inc**, Box 3611, Halifax South Postal Stn, B3J 3K6. (902) 429-4294
☐**Gayline**, (902) 423-1389, Box 3611, Halifax South Postal Stn, B3J 3K6. Thurs-Sat, 7-10 pm. Info, referrals and peer counselling.
☐**Lesbian Drop-in**, 2nd and 4th Fri of month, 1225 Barrington St. Info: 429-4063. Music and conversation.
☐**Live and Let Live Group**, for gay alcoholics. Phone or write GAE
☐**Rumours (gay community centre)**, 1586 Granville St, (902) 423-6814. Write: Box 3611, Halifax South Postal Stn, B3J 3K6
☐**Sparrow**, 1 gay and lesbian Christians and friends), c/o 6046 Williams St, B3K 1E9. Meets Sun at 8 pm. (902) 425-6967.

NEWFOUNDLAND

Provincial

☐**Gay Association in Newfoundland**, Box 1364, Stn C, St John's, A1C 5N5.

PUBLICATIONS

☐**Action! Right to Privacy Committee**, 730 Bathurst St, M5S 2R4
☐**The Body Politic**, Box 7289, Stn A, Toronto, ON M5W 1X9. (416) 977-6320.
☐**Ça s'attrape!!**, a lesbian monthly. CP 771, Succ C, Montreal, P0 H2L 4L6.
☐**Circuit**, 1-134 Carleton St, Toronto, ON M5A 2K1. 922-0878 (editorial), 964-1957 (business).
☐**Communiqué**, Box 990, Caribou, Maine 04736, USA
☐**Fine Print**, Box 3822, Stn D, Edmonton AB T5L 2K0. (403) 488-8787.
☐**FLAGMAG**, Box 1556, Stn A, Fredericton, NB E3B 5G2
☐**Flagrant**, Box 652, Stn E, Victoria, BC V8W 2P8. Lesbian feminist.
☐**The Gay Gleaner**, Box 1852, Edmonton, AB T5J 2P2
☐**Gay Information Calgary**, No 317, 223 - 12 Ave, SW, Calgary, AB T2R 0G9
☐**Gay Niagara News**, Box 692, Niagara Falls, ON L2E 6V5
☐**Gay Phoenix**, Box 44, Stn B, Hamilton, ON L8L 7T5 (416) 639-6050.
☐**GAZE**, Gay/Lesbian Community Centre, Box 1662, Saskatoon, S7R 3R8.
☐**GEM Journal**, Box 62, Brampton, ON L6V 2K7
☐**GLOW Newsletter**, c/o Federation of Students, U of Waterloo, Waterloo, ON N2L 3G1
☐**GO Info**, Gays of Ottawa/Gais de l'Outaouais, Box 2919, Stn D, Ottawa, ON K1P 5W9
☐**Guelph Gay Equality Newsletter**, Box 773, Guelph, ON N1H 6L8
☐**HALO Newsletter**, 649 Colborne Street, London, ON N6A 3Z2
☐**Lesbian/Lesbienne**, Box 70, Stn F, Toronto, ON M4Y 2L4
☐**Making Waves: An Atlantic Quarterly for Lesbians and Gay Men**, Box 8953, Station A, Halifax, NS B3K 5M6
☐**Network Victoria**, Dept 7, Box 4276, Stn A, Victoria, BC V8X 3X4. (902) 381-2225
☐**Le petit Berdache**, bi-monthly information bulletin of ADGLQ. CP 36, Succ C, Montréal, P0 H2L 4J7. (514) 843-8671
☐**Pink Ink**, Box 287, Stn H, Toronto, M4C 5J2. (416) 423-4803 Monthly
☐**The Radical Reviewer** (lesbian/feminist literary tabloid), Box 24953, Stn C, Vancouver, BC. V5T 4E3
☐**Rencontres Gales**, Editions Hémireux Enr, CP 245, Succ N, Montréal, QB H2X 3M4
☐**Sortie**, Quebec's gay newsmagazine, CP 232, Succ C, Montreal, P0 H2L 4K1. (514) 521-2732. Office: 4266, rue Boyer
☐**Thompson Area Gay Group Newsletter**, Box 3343, Kamloops, BC V2C 6B9
☐**Thunder Gay**, c/o Box 2155, Thunder Bay, ON
☐**VGCC News**, Vancouver Gay Community Centre Society, Box 2259, MPO, Vancouver, BC V6B 3W2. (604) 253-1258
☐**Voices: A Survival Manual for Wimin**, c/o I Andrews, RR 2, Kenora, ON P9N 3W8. Lesbian journal

Is your group listed?

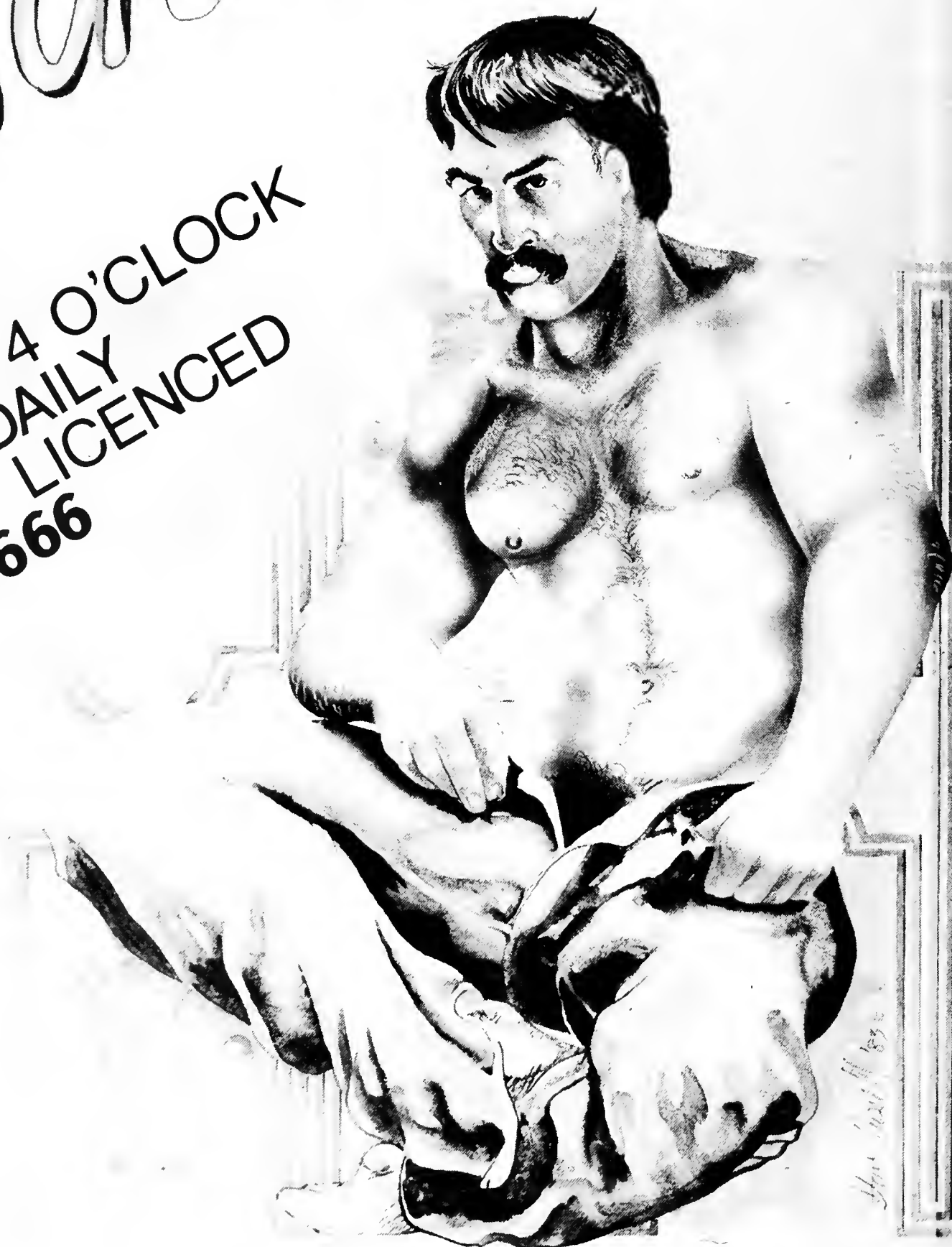
Network is TBP's listing of lesbian and gay groups throughout Canada and Quebec. It's a way of letting people in your part of the country know what's happening, and a way of getting others involved.

We'll gladly change, add or delete any information on your group — just drop us a line! Network, The Body Politic, Box 7289, Stn A, Toronto, ON M5W 1X9.

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THE
BACK
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The Daily Ruse

HALIFAX, NOVA SCOTIA, AUGUST 20, 1983

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MEDIA PLAGUE HITS METRO

Recent cases of PANIC confirmed:
no reason for alarm

By Robin Metcalfe

Halifax residents have become concerned about the recent appearance in their midst of the mysterious disease PANIC, or Pathological Anxiety Nurtured by Irresponsible Coverage. News reporters appear to be most susceptible to the illness, which is highly contagious. As many as 75% of the local media community may be carriers of the disease.

PANIC involves a breakdown of the mind's reasoning system, which becomes incapable of exercising common sense and cannot resist even the slightest temptation to become alarmed. Victims of the disease enter a prolonged state of nervous excitement and display such symptoms as redness of the face and neck and a pro-

gressive harshness of voice. In newspapers, the condition is often manifested in abnormally large, swollen typefaces and blotchy red headlines. Once the disease is contracted, its victims are susceptible to a whole range of opportunistic ailments, such as extreme homophobia and pernicious sexual guilt.

Although little is known about the causes of the disease, it is known to occur most often in reporters who have had some contact with information about AIDS. Some researchers have suggested that the breakdown of reasoning which is typical of PANIC is the result of ideological overload. They point out that reporters often have promiscuous habits of thought which bring them into

repeated contact with many varieties of distortions and outright falsehoods. Others believe that the disease may strike those whose reasoning systems are already weakened by chronic homophobia.

It is too early to say whether the disease might lead reporters to make changes in their lifestyle. Robin Metcalfe, a local homosexual who has had extensive dealings with reporters, notes: "The typical reporter has only a casual relationship with the facts. Many are more concerned with the quick thrill of a big headline than with establishing a long-term commitment to the truth."

The future holds out hope for the victims of PANIC. Researchers have reported promising results from treatment

with massive doses of reliable information, and test cases have responded well to a therapeutic programme of public education and common sense. In the meantime, health-conscious homosexuals are advised to avoid contact with commercial radio stations and with newspapers, especially ones with tell-tale red headlines.

Inside:
Can you catch it
from coin boxes?
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What to do if
a reporter touches you
Page 7

Clarets



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